

THE THEOSOPHICAL OUTLOOK

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CONTENTS

	PAGE
The Problem of Religion and Philosophy, by C Jinarājadāsa .	1
The Problem of Education, by G S Arundale	20
Problems of National and International Politics, by B P Wadia	56
Problems of Social Reform, by T Sadasivier .	94

THE PROBLEM OF RELIGION AND PHILOSOPHY

By C JINARAJADASA, M A

THE divisions natural to the human race could not be more emphasised than in the present struggle of nations, which is as the apotheosis of those unbrotherly elements in modern civilisation which tend to keep man apart from man ! Many are these causes of strife ; " race, creed, sex, caste, or colour " has each been a prolific breeder of divisions. Yet in spite of all these that divide us into racial and religious groups, there is one bond which binds us all, it is suffering. We must all struggle to live, we all long for happiness and so little of it comes our way, pain much or little is the lot of each, and since pain is the same everywhere in the world, all sufferers the world over are bound in one fellowship of pain. This common element of our humanity transcends the dividing lines of race and creed, where ' one human being suffers, there our common humanity calls us to be one with the sufferer

Everywhere suffering has one definite effect, and it is to rouse the sufferer to ask of himself the question, *What am I?* Dimly or clearly we are confronted through pain with our own selves; the mystery of the "I" demands more insistently its solution with each great pain we endure. For though pain is an evil thing from which our instincts bid us fly, yet we have to admit, after the pain is over, that somehow we are more, we are bigger in content, because of that pain. To all men at a certain stage of growth pain is a revealer, we see a little more in life because we have suffered, we become a little more compact and so more forceful after each pain nobly borne.

All life is a discovery; we discover through love, through joy, and not less through grief and through pain. Some discover more, some less, one man steps into the grave in a bewilderment still, having discovered but little of life, another solves many a problem and discovers the meaning of what lies beyond death too. To live is therefore to discover, and in order that what we discover may be the totality awaiting discovery, we are given the "Way" in Religion and Philosophy. For religions and philosophies state how great Souls have discovered, it is their spiritual travels we read when we listen to their precepts, and their experiences become ours as we enter into their moods.

Many are the religions and philosophies to-day, here agreeing and there contradicting and disputing,

and among them enters Theosophy to-day as a religious philosophy of life and conduct. What is there novel in Theosophy that should attract the attention of one who wants to discover life? It is the peculiar friendliness of Theosophy towards all religions and philosophies. Theosophy proclaims that they all have a common source, since they are rooted in one Truth, and that among the discoverers of Truth there is neither first nor last, since all are "the firstfruits of them that slept," the myriads who have yet to find the Way. Nothing could be so characteristic of Theosophical life and conduct as this Convention to-day; we are of many nations and come from many lands, Hindû and Buddhist, Christian and Muslim, Pârsi and Jain—all meet on a common platform of tolerance and mutual goodwill. For we meet as seekers of the Truth, fellow-pilgrims on the one Way. Listen to the manner in which our ideal was stated in the sixteenth century by an old, old Theosophist indeed, Abul Fazl, the prime minister of the Emperor Akbar of India

O God, in every temple I see people that seek Thee,
and in every language I hear spoken, people
praise Thee

Polytheism and Islam feel after Thee.

Each religion says, Thou art One, without equal.

If it be a mosque, people murmur the holy prayer, if
it be a Christian church, people ring the bell
from love to Thee

Sometimes I frequent the Christian cloister, and
sometimes the mosque

But it is Thou whom I seek from temple to temple

Thy elect have no dealings with heresy nor with
orthodoxy, since heresy and orthodoxy stand not
behind the Screen of the Truth

Heresy to the Heretic, Orthodoxy to the Orthodox,
but only the Dust of the Rose-petal remains for
those who sell perfume

Why does the Theosophist believe that all who go behind the "Screen" discover the same rose-petals and the same perfume? It is because the Theosophist has his characteristic angle of vision; what that angle is to the outlook we have to life, my brother lecturers and I will try to show you in these lectures—our outlook to religion and philosophy, the outlook to education, the outlook to national and international politics, and the outlook to social reform. My work this morning is to show you our outlook to-day to religion and philosophy.

I said all life is a discovery, in one aspect it is a discovery of the "I". I doubt whether what is called "abstract truth" has so very much practical meaning for us in our daily life, but every truth that explains us to ourselves has an intense reality and value. Indeed all culture is a statement of discovery of this "I," and the more a man is cultured the more he knows himself. Now this discovery of the "I" by us is very much like the discovery of the dark continent of Africa by the explorers; some started

from Cape Colony and the Transvaal and went north, some from Egypt and the Soudan went south, and others from the two oceans went inland, respectively eastwards and westwards - So too in the discovery of the "I," religion has discovered a part of it, and philosophy another, and art is slowly discovering yet another. All the manifold contributions to culture are revealing to us our own selves, for it is one of the mysteries of life that what we discover as the Without we slowly find as the Within.

Summing up very broadly, humanity has been led to discover itself along two main roads - that through religion, and that through philosophy. Religion tells us about God and the first causes of things, and about man's inner and spiritual nature; philosophy tells us about Truth, the manner of its knowing, and man's relation to a process of thought necessary for that knowing. Now what do we so far know about the discovery of ourselves along these two lines? To answer that we must see what is the gospel the great religions and philosophies have to give. As I sum up for you their teachings, perhaps you will note that they say little or nothing about man as the discoverer, since they mainly outline first principles; but you must not forget my particular angle of vision this morning, which sees every great truth as a road to the discovery of what man is.

Among the great religions there is the religion of this ancient land, Hindūism, and it proclaims the

doctrine of the One God and the many Gods; you see these two phases everywhere in India. Reverence and worship is given to Gods great and small, from the little nature-spirit of a tree and the village godling to the greater Gods of the Hindū pantheon. Everywhere in this or that fashion the Divine shows His face in this land; altars at the foot of sacred trees, shrines dotted about the fields and the pathways, nestling in among the crowded parts of the bazars, the great, splendid and mystic temples of the sacred towns—all these are as the golden thread of a divine design woven in and out through the warp and woof of Indian civilisation. But while the many Gods call men to their many shrines, even the peasant knows dimly of the one God; and the cultured Indian never forgets, whatever be the particular Devatā or Incarnation of God which he worships, that there is but One God, "One without a second" whose many Faces are the many Gods.

Christianity on the other hand proclaims the One God the Loving Father who gave Himself as the Son to redeem the world; there is no place in it, and no need, for that wonderful, exquisite, sometimes even fantastic, Pantheism characteristic of Hindūism. The monotheistic emphasis in Christianity has brought into relief the individual's relation to God, and this has given rise to a wealth of religious and mystic experience scarcely to be surpassed in any other religion. Christ's teaching of loving one's neighbour

as oneself, and the practical trend of the Christian doctrine of "works" as inseparable from true "faith," has given a new value to individual man as he wins his way to Salvation

A second monotheistic religion is Zoroastrianism. It is not a mystical religion, it is not a religion turning men's thoughts always away from this world into a world to come. Much as there is of ceremonial in the religion, as in Hindūism—and every action of the day is consecrated by some kind of spiritual formula—Zoroastrianism turns men's minds primarily to this world and to our duties therein. A happy life of toil, prosperous in worldly goods, enjoying the innocent pleasures that our human nature craves, and yet through them all a most sacred dedication to the will of Ahura Mazda—these make the Zoroastrian the lover of charity and good deeds and good fellowship

The third great monotheistic religion is Muhammadanism, and in it we have in bold relief the teaching of the Omnipotence of God, and man's subservience to His will. No religion has made such a profound appeal to the faith of man in the goodness of God, all philosophies and sciences justifying the ways of God to man are as nothing compared to the spirituality of that perfect resignation, "Islam," to His will, which Muhammadanism expects from every Muslim. Helped by no symbol, by no image, by no Incarnation of God as mediator, the Muslim

must trust in Allah with a pure and perfect resignation which asks for no understanding, no revelation, no justification of God's ways to man. There is too in Muhammadanism some realisation, partial though it be, of that Universal Brotherhood which knows no distinction of caste and race for which we Theosophists are working in all lands. More than any other religion has the religion of the Prophet bound its adherents all over the world, of differing races and customs, into one band of brothers.

These are the religions which tell us of God as the First Cause. But there is Buddhism, as mighty as any of these great religions, which says never a word about any Deity who made the universe or who controls its working. Yet is Buddhism an intensely spiritual religion. For though no God is postulated, yet does Buddhism tell us of a great Law, the Dhamma, "eternal in the heavens," which decrees good as the result of good, and pain as the result of evil. Each atom in its revolutions reiterates this great Law of good; the stars sing its praises as they move in their courses. It builds and unbuilds, ever planning righteousness out of unrighteousness, ever resolving hate into love, ever bringing man out of his wheel of births and deaths nearer and nearer to the great peace. Buddhism calls for no faith, but for a right understanding; turns to no God but to man himself. Within man alone is all the light he needs, all the strength, all the comfort, i

only he will understand and live according to the Law.

Look too at Greece and what her message of Beauty tells us of the world. To know God the Beautiful, to discover Him through the beauty of leaf and tree, babbling brook and sunny slope, to see Him in the ever-changing hues of the sea, to sense one's immortality in the creation of a poem, in the rapture of a song, this was an utterly new way of finding the spiritual life which Greece showed to mankind.

These are some of the many ways which religion has revealed to man of the modes of his self-discovery. Let us now briefly glance at the ways proclaimed by philosophy. All the philosophies, Eastern or Western, ancient or modern, are agreed as to what the world is. They tell us how nights and days, sorrows and joys, are as items in a great pageant of life, the East may call it the wheel of births and deaths, the West may call it evolution, but man is a part of the pageant, largely its slave, driven to march on whether he wishes or no. Then all the philosophies tell us that of the two, man and the world, the importance of the world to man depends solely upon what man *thinks* of the world, we are not as the world makes us, but the world for us is as we think it. It is the aim of philosophy to make us think rightly of the world, and the difference among the philosophies lies in what they

postulate as the rightness of thought. Hindū philosophy considers totally erroneous men's ordinary conceptions of the world in which they live, men think it is a reality, but it is not so, says the Vedānta, it is an illusion, and right thought will free man from the *Māyā* and the births and deaths which *Māyā* brings in her train. The world-process is real enough, says the Sāṅkhya, but it has no relation to man, if man would but understand, it affects man only so long as man persists in being fascinated by its workings. But like a spectator who turns his back on the stage, and goes out into the open air, so let a man by thought break the bond between him and the world. The world-process is real and eternal, says Buddhism, but man can so rectify his heart and mind that it passes him by, leaving him serene and unruffled. The world-process is not only real, says Greece, but in it man may see flashing, as flash the colours in the diamond, the wonders of the Good, the True and the Beautiful. Following on from India and from Greece, we have the various philosophies of the West, from Descartes to Bergson, each with its statement of man and of the world.

I will not describe to you the modern philosophies, they are to be found in great works and small, in cyclopædias and sixpenny manuals. I do not want so much to tell you what the religions and philosophies are, as to consider the whole problem of religion and philosophy in its relation to man.

And when we so consider it to-day, what do we find?

We find that as a driving force in civilisation to-day, religion is almost lifeless and philosophy is dead. East or West, it is the same; temples and churches are still everywhere, but where is the old vigour of religion? In every land they tell you that religion is becoming more and more a matter of formal actions, that men are religious more by tradition than by the impulses of their own hearts. And as to the philosophies, how do they affect our social, our political, our international life? Philosophy is largely for the academically trained thinker, and fascinating though it may be as thinking, it yet cannot span the gulf between thought and the actions needed in the world to-day. Why is there everywhere in religion and philosophy this gap between ethics and conduct, between first principles and their application to a living process?

There is to-day a gap between religious precepts and their practical application, between philosophy and its effect on daily conduct, because of the very nature of the world-process which surrounds us. That process is not a mechanical one, striving through blind chance to accomplish itself; it is the manifestation of a great Will, full of conscious purpose, carrying out step by step a wonderful Plan towards fulfilment. Call that great Will, that Purpose, by what name you will—God, Evolution, the Law—its action is to be

seen by all who have eyes to see. Let me call that Will by the word most explanatory of my thought, God.

Now this world-process, in every detail of its past, present and future, is God; though there is a nature or revelation of God which is not that process and is beyond it. But so far as we now are concerned, God is that process. Stage by stage in that process *God is seeking us*. We say it is man's duty to seek God, but at the same time it is God's delight to seek man. The great search, by man of God, and by God of man, is a reciprocal process. Now if we are to find God, we must turn our faces in those directions whence He is seeking us; and throughout the ages He does not seek us always along the same roads, but in ever new and new roads. In each of the religions I have described to you there is a road along which He is coming to us, worship of Him as those religions tell us, leads us to Him. But if to-day many find no road to Him in any religion or in any philosophy, it is because He is seeking them along a new road. To each man there is a road to God, and neither man nor God can rest till each finds the other. Thousands are turning away from the formalisms of religion and the intellectualisms of philosophy because there exists for them a new road.

Yet that road is not really new. It is to be found in every religion, though the entrance to it is largely barred to-day by the religions themselves. Religions

have made for us, as they became stratified and crystallised, a gap between this world of the seen and that world yonder of the unseen; they have emphasised the value of the latter at the expense of the former; they have taught us to look for God in a heaven beyond the grave and not in this matter-of-fact world which is ours till we die. But the great Founders of the religions have not done this, to them there are no two worlds of man and of God, of the seen and of the unseen. The world is for them one, and God's purpose is being fulfilled in the home as in the temple. It is true that they proclaim a doctrine of renunciation, that some men—never all men—should withdraw from the world to fulfil for the world's welfare a higher purpose than the world can grasp. But while they talk now and then of renunciation, they never cease to talk of action in this world and for this world's sake. See what Shri Krishna says: "With thought intent upon the welfare of the world, thou shouldst perform action."¹ Out of the millions of His followers, the Lord Buddha calls upon only a few to put on the yellow robe and leave the world, and yet to even these few this is what He tells of a life of consecrated action "If anyone, O monks, desires to help me, let him help one that is sick"² In Zoroastrianism the emphasis is always on action—Good Deeds—and on what

¹ *Bhagavad-Gītā*, III, 20

² *Mahāvagga*, VIII, 26, 2

precedes them—Good Thoughts and Good Words. "Thou shalt love thy neighbour as thyself,"¹ says Christ, and the whole spirit of His teaching is in this and in that other precept. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"² Exactly the same teaching of action is given by Muhammad: "What actions are most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured"³

Why are all the religions united on this, that action, unselfish action for others, is absolutely necessary, even though contemplation and renunciation are also necessary for the soul's growth? Because we discover our selves through our *other selves*. We cannot be content till each day we discover more of ourselves, but we do not discover what we seek by attending to ourselves. We discover only by attending to the others around us who are parts of our true Self. I said at the beginning that the use of pain was to discover more and more of the I; in exactly the same way the more I discover of the Other Self, the more I discover of My Self.

It is this truth about our other selves that is of supreme importance for our daily lives to-day. For

¹ *Matthew*, XXII, 39.

² *Matthew*, XXV, 40

³ *Sayings of Muhammad*, 31.

God is seeking us through these our other selves whom we call parent or child, relation or neighbour, friend or foe. It is true that God's Face is revealed in all the religions and philosophies, and in those arts and sciences which lead us to an ideal land, but He is revealing Himself to the world in a new way, and that is through the myriads of our other selves who make up our humanity. We have a perennial need of God, of understanding the mystery of the I, but this need is now beginning to express itself as the need, for our own welfare, of every other self which is in the world.

It is because of this new need in every man of every other man that lives, that in these nineteenth and twentieth centuries all civilisation has been put into the crucible, and the very foundations of our individual and collective ethics and economics are being shattered in the world-crisis to-day. We all know now what only a few dreamers knew before the War, that what we have boasted of as our civilisation and as our culture is indeed a very primitive and rudimentary thing, worthy more of the brute than of the man or of the God. We are beginning to know now that the world must get united, that nations must form a League of Nations, that competition and waste must be prevented by international agreements, and that every sacrifice which an individual or nation has to make, to break the barriers of the individual or national self, is fully worth

while For there is a supreme need now in men to find their brothers, in nations to find their brother nations A new spirit of God is breathing over the face of the waters, and men are awakening slowly to a new day of universal friendliness and brotherhood

It is this new need which gives us the new criterion for right conduct What is right now for us, for all practical purposes, is what brings a man nearer to a fellow man, and what is wrong is what erects or retains barriers This spirit of Brotherhood is our standard of good and evil, it will be, as we live Brotherhood, our standard also of Truth We shall not henceforth compare religions and philosophies and sciences to find out which among them contains more abstract truth than the others, we shall know that that religion or philosophy or science contains more truth which helps us swifter to discover our other selves through Brotherhood and its service In the new scales of "useful or useless for Brotherhood" we shall weigh all truths of religion, science or philosophy; for we shall know by daily living that what promotes the discovery of our other selves is the most dynamic truth, the one truth which we want for our growth and happiness, and we shall seek no other

When Truth is weighed in the scales of Brotherhood, we shall inevitably have coming out of each religion that phase which its Founder dreamt for it for always, and which is so rarely realised. Work—

selfless, compassionate work—will become the characteristic mark of the man of religion, and men of no religion at all who act with pity will be accepted by us as having all the spiritual value for us which we need from our brother men. We shall not argue about the relative merits for spiritual life of the Unitarian or the Trinitarian God, nor what makes for orthodoxy or heresy, we shall know that “our works are the mirror wherein the Spirit first sees its natural lineaments,” and we shall seek to achieve all work which makes for Brotherhood.

We shall indeed turn once more to our Vedas or Bibles, but this is the type of teaching in them which alone we shall find gives us that spiritual strength and illumination which we need for every day

Let thy soul lend its ear to every cry of pain, as the lotus bares its heart to drink the morning sun

Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye

But let each burning human tear drop on thy heart and there remain, nor ever brush it off until the pain that caused it is removed

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal ¹

It is living this practical religion of brotherly actions which will not only banish human suffering but will give us a new delight in life It will enable

¹ *The Voice of the Silence.*

us to sense that harmony of reconstruction which is ever taking place in each soul. When we discover "the beauty and obscurity of those other divine fragments which are struggling side by side with you, and form the race to which you belong," then we shall hear within us and without us the great Song of Life.

There is a natural melody, an obscure fount in every human heart. It may be hidden over and utterly concealed and silenced—but it is there. At the very base of your nature you will find faith, hope, and love. He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul.

Only fragments of the great song come to your ears while yet you are but man. But if you listen to it, remember it faithfully, so that none which has reached you is lost, and endeavour to learn from it the meaning of the mystery which surrounds you. For as the individual has voice, so has that in which the individual exists. Life itself has speech and is never silent. And that utterance is not, as you that are deaf may suppose, a cry—it is a Song.¹

What will be all the wonderful transformations of life when Brotherhood reigns, who shall say? Something of all men's dreams of good will then be the reality. The poor we shall *not* then have with us, and every man and woman and child in whom the spirit of God breathes will have from life all the opportunities for happiness and growth which are his due. When Brotherhood is a fact and not a

¹ *Light on the Path*

dream, our statesmen will find the new statecraft which will rebuild a nation's house so that within it none shall be miserable or diseased, oppressed or ignorant, we shall not say there is no money for this or that reform, because then the earth will open up her treasures of gold and give us the wealth we want, the air and the sea will give us new forms of energy and, when the heart and brain are ready, the hand will be guided by a Divine Architect to build according to His Plan

Each of you must help in this day to come. Not the smallest child but can help in some tiny action, not the poorest now who cannot heap up wealth of hope for that future. For within us is the Light of the World and the Power of the World—if only we knew how to find. But the doors of all the treasure-houses will open if we know the right mantram to repeat, the *open sesame* of this newer day. It is the new word of power "Brother, thou art I" In that thought and aspiration will lie the road to all future nobility, to all the joys and beauties men have dreamed of and of which poets have sung. In my *Brother*—the friend I love, the enemy who hates me, the king who rules, the workman who toils, the child that plays, the man or woman on the bed of pain—will be all the religion I need to inspire my heart, all the philosophy to illumine my mind. For man and God are one, not two, and in the seeking of Man is the finding of God.

It is for this day we Theosophists are working, and we know we tread the right road, because each day life pours on us more and more wisdom to plan and strength to achieve. We gather in Conventions to dream and to plan; come and dream with us, learn to plan with us, and you shall discover the illimitable wonders of that mystery that as you are your brother, so God is even you.

THE PROBLEM OF EDUCATION¹

By G S ARUNDALE, M.A , LL B

THERE can be no more important subject at the present time, speaking generally, than the relation of Theosophy to education. I do not, however, propose to enter much into practical details, but rather to suggest lines of thought which I myself know from actual experience can be more or less worked out in practice. I shall talk to you about theories which we were partially able to put into practice at the Central Hindū College, and elsewhere, with varying success. Teachers and those who are interested in education will be able to work out for themselves applications of these theories if they find them suggestive. We are merely at the beginning of educational work in the world, and hitherto we have been playing with it. India is probably the most backward country in the world with regard to education. Running over the various countries from the point of view of their progress in educational matters, we find England,

¹ This, though not the actual lecture delivered at Calcutta at the Theosophical Convention, is in substance the same and was delivered a few months earlier at the Fourth South Indian Convention held at Adyar.

Germany, America, Denmark, Switzerland, all far more advanced than is India. It is interesting to note that more than a century has elapsed since the first legislative enactment was passed which decreed that free and compulsory education is the duty of every State and an essential to the progress and welfare of every community. And yet in India we are still wondering whether free and compulsory education is possible! It is true that we are a poorer country than many of those in which such education is now established, but at least we ought to have found out through the experience of centuries how the educational problem should be solved. However, in some ways it is well that we should not have solved the problem here, because the Theosophical Society has so much to say with regard to it that if we are to begin to introduce a system throughout this country which shall be of real use to the country and to the kind of citizens who ought to be evolved, we need the guiding inspiration of Theosophy. Nothing save Theosophy will give us true citizenship, neither for India nor for any other country.

You will remember the article in *The Theosophist* towards the end of last year, in which Mrs Besant laid the greatest stress on the need for putting forth effort into the educational field. What then from the standpoint of Theosophy are the great principles of education? The more one studies the Greek systems the more one agrees with them, the more one

appreciates them and the more one realises that if suitably adapted modifications of the Greek systems of education could be taken up and introduced into the modern world, the better it would be for the modern world. Plato said that education was co-extensive with life, that is his phrase. That means that education is going on all the time, whether it be the education of the child, or the education of the youth, or the education of the adult, or, indeed, the education of the old man. It is all education, and no one can escape its clutches. Education is co-extensive with life because life is education, life is the drawing out of the unconscious divinity within to complete and perfect its self-conscious expression. Thus education offers us an enormously wide field, and we see, therefore, why it is important to realise what Theosophy can disclose with regard to it. What specific ideas does Theosophy reveal? Roughly speaking, we know that the world has come into being, that humanity has evolved through its descent into matter, because the divine spark has come down time after time into denser and denser matter, until we come to the present moment when we find ourselves in physical bodies which constitute the densest form of matter generally known. As we descend, there is a contraction going on, there is a kind of focusing of consciousness, and an intensification of that focusing of consciousness until we come to that little point which we know as the physical body. In

some of the Theosophic books the physical body is represented as being the smallest of the bodies; the larger body being the astral; the mental, still bigger; the causal and the buddhic bigger still. The physical body is thus the smallest of all our bodies, and it is in it that our waking consciousness is concentrated. And it is from that smallest of bodies that consciousness begins to expand, to intensify itself, to grow, until it begins gradually to permeate the larger bodies, one after another, the astral, the mental, and so on. That, in general, is the process of evolution—the descent into matter, followed by the ascent into spirit. The ascent into spirit is the expansion; the descent into matter is the contraction.

When you are dealing with young children you see before you the egos individualised, the personalities (call them by whatever name you will); you see young people who are at the moment of expanding themselves through growth. When you take a little child you see something less than you will see when he grows older. There is much more of him there than you can see; there are infinite potentialities in the future, though they do not reveal themselves at the present moment. He is at the point when he is realising himself as an individual, having an individual consciousness. It may be that he is simply at the stage when he is still realising his individuality; he may have many lives to pass through before he shall know himself for what he really is. That, of

course, depends upon the stage he has reached ; but, sooner or later, knowing himself as an individual, he begins the upward ascent, and then he begins to know himself, perhaps as the family, as the tribe, as the race. Finally, at the top, there are the Elder Brethren who have the consciousness of the whole world in Themselves, and who are no longer limited by individual consciousness. At whatever stage the child may be, whether he still has to know himself or whether he is one of the rare few who, knowing themselves, have now to begin to know themselves in others, it is nevertheless quite clear that he is growing, that he is expanding, and that what is happening to him is a gradual increase of consciousness. I lay special stress on that, because the whole system of educational teaching, from the Theosophical standpoint, depends entirely on the recognition that all the time, every hour and every day through life, what is taking place is an expansion of consciousness.

There are three great expansions of consciousness given in our Theosophical literature. The first is when the animal, through some great uprush of emotion—it may be the uprush of hate, of love, of intellect, or of any other emotion—becomes individualised, transcends the animal kingdom, goes into the super-animal kingdom and becomes man. That is the first great expansion of consciousness. The circle of the animal's consciousness becomes

all of a sudden, as in a click, a larger circle, he has become individualised, he has become man. He has acquired entry into the field of man, and it thereupon becomes his business through his earthly career in the human kingdom to fill up that great circle by the experiences which he will build into character. All of us have passed into that first great expansion, and we are at the stage of tilling in the widened circle of our being. We are at the stage where, having become proprietors of that field of man, we have to till it, we have to sow it with experience, so as to reap character and thus to gather in our harvest. This is the first point that a teacher must realise—that we are all at that stage. If I have the little child before me, I should say as I look at the little creature: "What is he doing? Why is he here? How is he growing? Whence has he come?" What ought that little child to do properly to till the field of human consciousness, to plough it, to sow it with the seeds of experience, and to utilise well what the world shall give him? He has to build in character on the physical plane, on the emotional plane, and on the mental plane as well. There is the big, unknown field in which he has to begin to work. On the astral plane—the plane of the emotions—some of that tilling has already been done. He has now to control his emotions so that he can use them, but so far as the mental plane is concerned, he has almost limitless work before him.

The first stage through which we all have to pass is the stage where we have to be able to say "My world" That is what the little child is saying "My world" The next stage is that known as the first of the great Initiations. He does not then say "My world", he has to learn to say, after that second great expansion of consciousness "*Their world.*" As you know, the Masters have said "Come out of your world into Ours " Two separate worlds, the world which belongs to you and to me, and the world which belongs to Them! Most people in the outer world say "My world", that is the stage which most children have reached, the stage when they say "My world," and we have to help each child to say "My world" perfectly What the Elder Brethren say connotes sacrifice, service, the welfare of the many. The Initiate who has passed the first of the great Initiations is said to be the Wanderer, he is the Wanderer in the world, and he tries to utter the phrase "*Then world,*" so that while living in the world he may not be of it, lest his help be less effective He is called the Wanderer, for he is a wanderer, trying to find new worlds for old.

Then comes the third stage, the great expansion of consciousness where we say neither "My world," nor "*Their world,*" but "*Our world*" That is the stage of the Master, the Adept level In the beginning we passed from the animal kingdom to the super-animal kingdom, the human kingdom; at the third expansion

of consciousness we pass from the human kingdom to the super-human kingdom, and then we say "Our world." * It is not merely the recognition of a unity with that which is outside, but the realisation of the unity, the drawing in of everything, the finding of oneself in the great Unity, the finding of the great Unity in oneself. The little child with whom we have to deal has passed the first of the great expansions of consciousness, and he is approaching the second. The Theosophist and the Theosophical teacher have to realise that, so that they may be able to give to the child, unconsciously to himself—and if need be during the present time when people know so little, unconsciously to the outside world—the training they know he needs, the expression which they know will help him on the true path, which we who are Theosophical teachers can see, but which, perhaps, the outside world is unable to understand.

The child is approaching the second great expansion of consciousness, and during the process he is familiarising himself with the great principles underlying the world outside him. We have to acquaint him with all that takes place in the world. He has to know the world, to understand the world, to reach the world, before he can begin to make another pilgrimage into "Their world". It is always a new world that opens out after each of these great expansions of consciousness, and these worlds must be known, understood, transcended, before one can pass

on to the higher. What, in the light of these facts, can Theosophy add to what we already know? What can Theosophy add to the general principles of education with which we are all more or less familiar?

Theosophy postulates three great principles with regard to the child, so far as education is concerned. There is first the pre-natal education; then there is the natal education, and if the phrase does not sound too strange, there is the post-mortem education, which appertains to the after-death life. The pre-natal answers the question, "Whence?"—the natal answers the question, "How?"—and the post-mortem answers the question, "Whither?" These are the three great interrogations with regard to that little child whence, with regard to the past, how, with regard to the present, and whither, with regard to the future. Unless the teacher is able to attempt to answer these questions, he is hardly fit to teach, he certainly is not fit to guide. Ordinary education with regard to the question of pre-natal questions says look after the mother. Ordinary education has gone as far as to provide schools for mothers in order to give them education with respect to the unborn child. But we as Theosophists want to know about the child himself, where *he* has come from? The State is interested in the mother for the sake of the child which is to be born, the Theosophist is also interested in the child's own past. Now how does Theosophy help us with regard to that? What new

But the Theosophical teacher realises that there is somewhere that memory of the heaven world, and he tries, therefore, to find out what happens in the heaven world

In connection both with the pre-natal and with the post-mortem condition, the Theosophic teacher realises that he has time for everything, for reincarnation tells him that there is time. That is the whole difference between the modern educationalist—the ordinary teacher—and the Theosophic teacher. The ordinary teacher says there is no time, and he bases all his principles of education on the theory that there is no time. The Theosophic teacher says that there is time, that there have been births in the past, that there is the present birth, that there is an infinite number of births in the future, and that there is the certainty of perfection as the goal. Here I should advise every Theosophical teacher to base his teaching upon Herbert Spencer, because he understands, as no one else understands, what education is. The only difficulty about Herbert Spencer is that he feels limited with regard to time, he feels that there is not much time. His query is as to what knowledge is of most worth, as is, indeed, the query of the most prominent American educationalists at the present time. Let us get what we can, we have so little time, they say. We must not go to the other extreme, we Theosophists, we must not say that because there is an infinitude of lives before us,

therefore we need not strive to-day to do everything we can to make our pupils efficient in the present. It is true that as Theosophists we realise that there is all eternity before us, but we also realise that eternity is made up of time; without time, no eternity; without limitations to be transcended, no omniscience to be reached. The teacher must live in the sunshine of eternity, but must work in the shadow of time. He does not fit his students less well for the work that they may have to do in the world, but he gives them the real relationship between these things and the eternal. Herbert Spencer in his book on *Education* quotes a beautiful verse which, as a matter of fact, can be answered by the Theosophist and by nobody else.

Could a man be so sure
That his days would endure
As of old for a thousand years,
What things might he know,
What deeds might he do,
And all without hurry or care

Herbert Spencer says that the function which education has to discharge is to prepare us for complete living, but he says there is no time, and therefore we must do the best we can. Education is not to enable us completely to live, but this is not how to do it. Herbert Spencer was all but a Theosophist; he wanted just one more exponent of reason, science, and he would have passed into the ranks of the Theosophic world, and then he would have written his

book He would not have altered much, but he would have replied much to his little verse, that a man is secure that his days *will* endure, and so on! He would have made an assertion instead of having merely been able to make a complaint and a lament We have time, we have eternity, and only that teacher can be wholly practical who understands that and works accordingly, for only such a teacher will know what he is about, and assign to circumstances their due proportion

Let us come back to the question of the heaven world, it is that which the child has just left Mrs Besant gives us a little insight into the conditions of the heaven world in her book *Man's Life in This and Other Worlds*, and she divides the inhabitants of the heaven world into four classes (1) those who in their life in the world had the love emotion dominant, (2) the devotees, in union with their object of devotion whomsoever he might be, (3) the philanthropists, the unselfish workers, who in the heaven world are ever planning fresh ways of service to their fellow men, and (4) the great Thinkers, the great Artists, those who love the right for the sake of the right and not for any prize religion might offer them for the doing, those who are seeking after knowledge, who are cultivating art—all these are to be found in the heaven world, reaping what they sowed, and also sowing, from their reaping, the harvest of another life of service .

In that heaven world the child has realised his ideal, and therefore the child brings out of the heaven world some memory of that ideal into the world in which he now lives. He is not far from the ideal, and therefore you should try with your intuition and your intelligence and your power to discover along what particular line that child has to go, what he has brought with him from the heaven world. It is a question of tact, sympathy, imagination, and of yourself realising the truth of the great 'Theosophic principles. It will take many mistakes, with a few successes, to realise what he is and to which of these four classes the child belongs, but it will make things enormously easier. You will know that his weaknesses come from his strength—are, indeed, signposts pointing out his virtues, that what he knows as failings are simply, in many cases, excess of virtues, and you make allowance for all these things. You see what is lacking when you see to what class he belongs; you see what is likely to be the weakness—you expect it—and you allow for it. You thus see how important is the knowledge which Theosophy gives us as to the heaven world. The care of the mother is necessary, yes, but, says the 'Theosophist, whence has come that child? And the answer to that question is one of the special contributions of Theosophy to the pre-natal aspect of education.

Then Theosophy has a great deal to say with regard to the natal condition. First, that the child is not

merely the physical body that you see before you. We talk of astral bodies, mental bodies, and so forth, and we know that some day the ego is to be the master of these bodies. He has more tools than one, he has more instruments than one, more modes for self-expression has he than one. And so we look upon the child as a multiplicity in a unity. We understand him better when we know that though he is now living in his physical body, he is also using a mental body and an emotional body, and that one or other of these may be dominating him at any particular moment. We divide him into his component parts, and we are not cross with him, under aggravating circumstances, as the ordinary teacher would be, because we know that not all of him is there, there is something left over, one body is dominant, but there are the other bodies, and there is the ego, unsuccessfully for the moment, striving to control its vehicles. No Theosophist can say that any child is hopelessly wicked. He may have little control over one body, he may have little control over another body, but the ego is there, and the ego is bound to achieve, because God, from whom he comes, and who is omnipotent, has willed that every part of Himself shall achieve. In eternity no one can be wicked, in time we can be ignorant—that is all. And that is all that the teacher can say; that is the only judgment the teacher can pass, and it is well that the Theosophical teacher should recognise this clearly.

So far as the natal condition is concerned, Theosophy tells us that there are four classes of children. There are the "blue" children. These are the children who respond to sound, who develop emotion through the stimulating influence of music. In teaching a child of that kind you work on his emotional and intuitional bodies. So, if you have a child who is evidently "blue" in spirit, you say to yourself that attention should be paid to his emotional and intuitional bodies; you conclude that the best way to help that child and to help the ego, is to surround him with those influences to which he can most readily respond. If you try to help him in any other ways it will not be so easy, because the ego cannot so easily be reached through these.

The second class are the "crimson" children, these children are the children of colour, and they have their principal response in the affections, and need teachers and other people who will love them. Crimson children are charming little creatures, and there are a certain number of these in every school. Then there are the "yellow" children, these are the intellectual children. And finally there are the "green" children, who represent sympathy; they are also the children of action, which is what true sympathy really means. There is no real sympathy except as it manifests itself in action, either on one plane or another. In *Man Whence, How and Whither* we are told that the blue and the crimson

children correspond to the *bhakti yoga* type, while the yellow children belong to *jñāna yoga*, and the green children to *karma yoga*. That is an enormously important division in the science of teaching children. The Theosophical teacher has to find out what kind of child he has to deal with, and must record him accordingly. When I was Principal of the Central Hindū College I did not classify these children as blue, green, yellow, crimson, for I did not then know anything about these things, but if I became Principal of another College, I know I should have four exercise books—one for blue, another for yellow children, and so on. In this classification I may make a large number of mistakes, I may often have to transfer children from one class to another, but some day I shall get each one of them right, through experience, through imagination and through sympathy. These are the four classes, and they correspond to what the children have been in their heaven world, and we must always take that fourfold division into whatever world we may be considering.

Theosophy says something more that is very important. It marks out the different periods of unfoldment. It says, to start with, that the first period is from the age of one to the age of seven. Most educational authorities will say from one to six or from one to five, a few people say one to seven. The Theosophist says that primary education should begin at the age of seven years. I do not mean to say

that there is no education before seven. I mean that up to seven there is one type of education, beyond seven another type of education. From one to seven, says the Theosophist, is the period of self-discovery. The young creature (I cannot say the ego, because the ego is not really down in the physical body yet, it is really the elemental who is in charge and who represents the ego at this stage) of the self-discovery period typifies the race, at this period the child recapitulates the racial characteristics, running through, in his pre-natal period, the earlier non-human stages. Herbert Spencer says that the child goes through that which the race has gone through, and that what has to be done at this period is to make the child a good animal. Quite truly so, says the Theosophist, we do not for the moment want to make him a genius or a saint—we want to make him a good animal. This simply means that his body must show forth the best of the animal characteristics, whatever these may be.

From the age of seven to fourteen the ego picks up tendencies, and needs a general education. We do not want him to specialise between these ages, but merely to acquire the general principles of things on a very small scale. In that period the family is typified, and if you will read Mrs Besant's writings you will see that she emphasises that in this period the individual acquires the family virtues, in this period the foundations of the family virtues have to be laid.

That must be done either in the family itself, or else the school must be such a family, and be so permeated with the family spirit that the principles of family life may be strengthened. From fourteen to twenty-one there should be the development, not of general principles, but of self-expression, and hence this interval should be devoted to the beginnings of specialisation. A youth should be given opportunities to show himself (or herself) for what he is, for he is now the individual. He becomes aggressive, very often unpleasantly so, he becomes self-assertive, dogmatic. All that means that he is trying to find out his special characteristic, the ego is trying to see what kind of service is to be his special contribution to carry him on in the world from the second expansion of consciousness to the third. And so the individual is then dominant.

We might divide up the period after twenty-one as follows from twenty-one to thirty-five, devoted to citizenship and to the family. A man has to support his family, it is his duty to do that, and he has his duty as a citizen as well. From thirty-five to forty-nine is the next period, and in it citizenship is more important even than the family. Children are beginning to grow up; they are beginning to be able to take some of the burdens of the family from the shoulders of the elders. So that at this stage citizenship is even more important than the family. Then

from forty-nine he becomes, as it were, a Sannyāsin. He does not lose touch with the world, his family ties cease to be binding, but to the citizenship quality you add the race quality. The man of fifty ought not merely to love his country, he ought also to begin to reach the stage when he is beginning to love the world as well. Some ought, perhaps, to be able to reach that stage earlier, but at least the man of fifty ought to realise that not only does he owe special service to the country to which he belongs, but that he has a duty to humanity at large. And then comes the final stage of all, when the individual owes no special duty to his country, but belongs to the world, symbolising the time when the individual shall have passed through that third great expansion of consciousness when he talks of "Our world." He has given himself up for the world, and that has to be symbolised in the lives which we try to make our citizens lead. That is, roughly, something of what we can say with regard to the natal period.

The post-mortem period is very important, because the pre-natal training and the natal training will influence enormously the road that the individual will take after death. The period he will pass in the heaven world depends on the training which he has received in the various periods I have enumerated. Entirely apart from this question of the heaven world, however, there is another question, we are told the question as to what particular service that

child, that youth, that individual has to render, of the specialisation he is taking up

Think of the Hierarchy each member must show that he is a specialist in service. The condition of admission to the higher ranks of the Brotherhood is that one shall be a specialist in service along some special line, in the lowest ranks, that one should recognise a certain speciality which is to be developed. Now, each one of you has some special service to render to the world, something no other individual can render. There is something that you can give to the world, and it is the business of the teacher to help you to try and find that out. The ego, the mother and father, the elemental (during the first seven natal years) and the teacher, they form a little committee. The elemental drops out after the age of seven, but the mother and father and the teacher should never drop out. Indeed, as far as regards the teacher, he represents the Master, and the Master never drops out. But there is always that little committee that ought to know what to do in order to help.

Then there is the child more or less as he is. I said a little earlier that it was an expansion of consciousness which marked the growth of the ego from the beginning of the human kingdom right to the beginning of the super-human kingdom, and I should like to show you how you can bring out that expansion of consciousness, how you can bring about an

initiation in a little child. You know how the Theosophist looks forward to Initiation; how he feels that there is to be given him an added power, capacity and strength for service; it is the goal for those who know that Initiation is. But there are intermediate stages, and I shall read to you a little description of initiation in writing. I do not imagine Madame Montes-ori knows much about Initiation, but at least she knows what an initiation is to a little child, and if every physical plane teacher could bring his children to this stage, he would be doing incalculable service:

One beautiful December day, when the sun shone and the air was like Spring, I went up on the roof with the children. They were playing freely about, and a number of them were gathered about me. I was sitting near a chimney, and said to a little five-year-old boy who sat beside me: "Draw me a picture of this chimney," giving him as I spoke a piece of chalk. He got down obediently and made a rough sketch of the chimney on the tiles which formed the floor of this roof terrace. As is my custom with little children, I encouraged him, praising his work. The child looked at me, smiled, remained for a moment as if on the point of bursting into some joyful act and then cried out: "I can write! I can write!" and kneeling down again he wrote on the pavement the word "hand". Then, full of enthusiasm, he wrote also "chimney," "roof". As he wrote, he continued to cry out: "I can write! I know how to write!" His cries of joy brought the other children, who formed a circle about him, looking down at his work in stupified amazement. Two or three of them said to me, trembling with excitement: "Give me the chalk. I can write too!" And indeed they began to write various words: mamma, hand, John, chimney, Ada.

Not one of them had ever taken chalk or any other instrument in hand for the purpose of writing. It was the *first time* that they had ever written, and they traced an entire word, as a child, when speaking for the first time, speaks the entire word.

That is a regular physical initiation. The teacher, in the moment of that enthusiasm, when that expansion is taking place, should try to explain to the child just why he is doing what he does. He should explain, for example, for what purpose the child should write—that service may be done through writing. Similarly there are initiations through arithmetic, through geography. A child's life must be a series of small, tentative initiations, typifying the spirit-tone of the real Initiation, leading up to it gradually, so that when the individual comes to the First Great Initiation he flashes into the buddhic plane and says to himself in an ecstasy, "I am one with everything." He may then recognise that this flash of enthusiasm, when he has realised himself as one with Nature, is the direct result of those smaller initiations which have been taking place time after time, life after life, repeated one after another in various lives until they are unified in the First Great Initiation itself. It is for such constant expansions of consciousness that all teachers should look, the small expansions at short intervals for the young child, bigger expansions at greater intervals for the older child.

It is important to remember that this episode described by Madame Montessori, though in some senses the result of training, is far more an entry into a new world. The child has entered the world of writing. He knows he can write. He has recognised, with a burst of joy, a capacity of whose existence he has hitherto been unaware, and it becomes now his happiness to express the new power in an infinite variety of ever-increasingly perfect forms. We are told that when an individual reaches the first of the great Initiations, he becomes aware of a new power. True, through many lives he has been gradually preparing to learn to wield that power, but the power comes to him as in a flash, and the important fact to remember is that between the First and the Second of the great Initiations it is his business to learn to express to the satisfaction of the Masters the new power entrusted to him.

If I may be permitted an illustration from the War, troops are carefully prepared for a great push. The land is surveyed, and all obstacles removed which are capable of being got rid of. Then comes the time for the rush to the enemy's trenches. Step by step the men have to tread the intervening ground, but while, from the standpoint of the private soldier, the triumph consist in occupying the enemy's trench, from the standpoint of the General the positions won have to be consolidated before a further advance can be made. All that the new position means must be made

effective as against the enemy. Then comes the time for another rush forward, and this in its turn is made possible by the extent to which the strength of the earlier position has been utilised to the full. Such a process is going on all the time, in every phase of life, and it is the basis of education. Our business is to lead the child almost unconsciously to know himself and his powers, and out of the abundant joy with which he recognises a new faculty, to give him courage to persevere step by step until that faculty has been completely controlled. The young Initiate experiences a moment of supreme joy as, for the first time, he realises a certain aspect of the Unity. He determines that he will make that Unity a living reality, and the struggle in the lower worlds becomes possible because a sense of the joy he experienced ever abides with him.

This, in the earlier stages, is the way in which Theosophy would modify the existing educational process. Madame Montessori has grasped this reality, and has applied it to the education of young children, but it needs application in all stages of education, and if it were applied, would help maturity to retain the enthusiasm of youth. Such expansions of consciousness are taking place more frequently than we know, and, indeed, in the most varied conditions of life. To many, entry into the Theosophical Society is a very definite expansion of consciousness, which they feel has to be filled in by living as far as may be the

Theosophic life Everywhere expansions of consciousness are taking place. The duty of the ordinary teacher is to recognise their value, while the duty of the Theosophic teacher is to relate them to the major expansions of consciousness to which each one of them is leading. Life is, indeed, but a series of minor expansions of consciousness followed by innumerable fillings in. A field may have been bought, but it has to be ploughed, and seeds sown in it, before its true value can come to its owner. Similarly, the Montessori child who cries, "I can write, I can write," has yet to use his writing power in the service of the world. The expansion of consciousness connoted by the cry has yet to be completed in the service.

From the increased sense of capacity thus consciously felt, the child gains courage to build onwards to the next stage. But it is obvious that for little children there must be a number of small expansions of consciousness, not too far apart; though as instruction proceeds, the period of preparation for the ensuing expansion of consciousness must gradually be lengthened by causing the pupil to understand how much there is to fill in. The young child must not have too much to fill in. Encouragement means, therefore, the arrangement of training so that the pupil may come upon an expansion of consciousness at the appropriate time. In the very early stages of childhood, part of the duty of the teacher is to draw the attention of the child to that which otherwise he

might not recognise as an expansion of consciousness at all. That is the principle underlying the idea of praise as a necessary concomitant to the earlier stages of growth. The teacher should realise that his or her praise is nothing more nor less than the recognition from the outer world, for the sake of the lower bodies living in that world, of an expansion of consciousness the ego himself appreciates but which appreciation he may not necessarily be able to convey to his lower vehicles.

In other words, it is the business of the Theosophic teacher to associate himself with and to co-operate with the ego. The ego needs an ambassador down here, and the ambassador should be the teacher. It is the ambassador's duty to find out what the ego really wants, and to help the child, the ego's machinery, to satisfy its master. It is as if the ego were saying to the teacher "I do wish you would help me with my vehicles." You see, I have had to plunge them into a world in which I find it rather difficult to control them. I had to send them there because even those worlds are reflections of the Divine, so I had to know all about them. I also had to run the risk of their getting into difficulties. But I should be infinitely obliged if you, who have got hold of your vehicles, having had them more years in the outer world than I have had mine, would just lend a helping hand. Your vehicles have gone through the stage through which mine are going now.

and I should be much obliged if you would help me as far as you can, only please do not try to take my place. Remember that my vehicles have their own ego. Your ego must not follow that vehicle-grabbing policy which so many teachers adopt in the present day."

We must never forget that, from the Theosophic standpoint, the young children we see around us have but recently left the heaven world. If we could only realise it, many of them have, probably, a memory of that heaven world which, though in the subliminal region of consciousness, still, to a certain extent, influences the waking life, and might, at all events in exceptional cases, be brought within the region of waking memory. Now the heaven world may be looked upon as in some way a continuous expansion of consciousness. In that world great ideals and great ambitions are experienced as actualities, and their grandeur and beauty make the egos want to come back into the lower worlds, realising that in the experiences in the lower worlds are to be sought the foundations of the realities they have in the heaven world been unable to hold. The picture is glorious and real while it lasts, but sooner or later it begins to fade, and they learn that only in the lower worlds is to be found that wonderful secret which shall produce pictures imperishable. But the very beauty of the pictures makes it worth while to come again into the outer

world. And the Theosophic teacher, when he is looking at these little children, must realise why he sees them round him

They have just come from that heaven world, and they have come for a special purpose' It will take them many lives to accomplish that purpose, but the purpose is clear, and they need to be helped to bear the purpose in mind, since it is so easy to imagine that the means are more real than the goal. The child is in the midst of those objects of the senses whereby the goal is to be reached. And there is the inevitable tendency to imagine that perhaps the objects of the senses themselves *are* the goal. The teacher must ever remember that he stands to emphasise the permanent amidst the impermanent. The child comes into a world full of objects of the senses, and his tendency is inevitably to limit himself to form. There are so many objects of the senses, that he desires continuously to be rushing from one to another. The objects of the senses have their value, are indispensable to growth, inasmuch as they are the mothers of interest, but it is the duty of the teacher to help the child to pierce beneath the fleeting form into the eternal reality.

In Time the teacher represents Eternity, and I do not think it possible better to sum up the teacher's duty than by saying that while the teacher should train his pupils to have ambitions and to work for their fulfilment, he must never forget to

provide in the character of his pupils against the despan that comes when a cherished ambition has failed. The more evolved pupil will, sooner or later, learn to work as if he were ambitious, but actually to be free from that type of ambition which can only be satisfied when it reaches the particular goal towards the accomplishment of which its energies were directed. Knowing the truth of reincarnation, the teacher can impress his pupil with the fact that the way to succeed is to strive, and to remember that success must eventually come, though it may not come when we either want it or expect it. The will of man is divine, and therefore omnipotent.

Children should be encouraged to determine that they will become truly great in some department of human activity. One may determine to become a great singer, another a great orator, another a great statesman, another a great teacher, another a great soldier. If the teacher is able to awaken within his pupil the sense of assurance with regard to the inevitableness of the goal, however long the goal may take to reach, the child begins to derive from that sense a capacity of determination and perseverance of inestimable value. It has always been my practice to lay the very greatest stress upon imagination. I have never cared how wild the imagination of my pupils might be, provided it was directed to a noble and uplifting end. Imagination never runs riot when it is accompanied by the perception of the truths of reincarnation and

of karma 'That which a child wills to become, that he must become, provided his will is trained to be firm and unshakable. From Theosophical Schools should come young citizens full of enthusiasm and imagination, happily united to a knowledge that every dream can become a reality in course of time, provided that its inspiring influence is used to encourage perseverance from step to step. The youth trained on Theosophical principles should be a most powerful force in National life.

Let me now say a word with regard to the vexed question of discipline. The Theosophical view that humanity is slowly but surely proceeding to a stage in which there will be no need for external rule, in that every one will be a law unto himself, finds an interesting echo in Herbert Spencer's view as to the object of discipline. He says "Remember that the aim of your discipline should be to produce a *self-governing* being, not to produce a being to be *governed by others*." Carrying this principle further we begin to understand the place of discipline in education. Just as in the earlier stage of the growth of humanity we had divine Kings who imposed growth and happiness from without, so the relation of the parent to the child, or that of the teacher to the child, represents, however inadequately, the Divine King period of the race. In the very earliest stages the parent or teacher determines the results of action, by determining the actions

themselves. A little later on the elder gradually leaves the child to the natural consequences of his actions, always taking care that causes are not introduced which would lead to results of an overwhelming character.

From the standpoint of Theosophical teaching this is exactly the stage in which humanity as a whole is evolving at the present moment. In olden times only those natural consequences were allowed to us which we needed for the particular requirements of that stage of our growth. The law of cause and effect was worked for us. We are now at the stage at which we increasingly take the law into our own hands. Says Herbert Spencer

All transitions are dangerous, and the most dangerous is the transition from the restraint of the family circle to non-restraint of the world. Hence the importance of pursuing the policy we advocate, which, by cultivating a boy's faculty of self-restraint, by continually increasing the degree in which he is left to his self-restraint, and by so bringing him, step by step, to a state of unaided self-restraint, obliterates the ordinary sudden and hazardous change from externally governed youth to internally governed maturity. Let the history of your domestic rule typify in little the history of our political rule at the outset autocratic control where control is really needful, by and by an incipient constitutionalism, in which the liberty of the subject gains some express recognition, successive extensions of this liberty of the subject, gradually ending in parental abdication.

This is an admirable statement of the relation of teacher to pupil, but, from the Theosophical standpoint, the words "parental abdication" do not

altogether express that which actually happens. As in the case of humanity as a whole, the Elder Brethren never abandon or abdicate Their position as rulers and guides, similarly, the parent or teacher down here must never renounce the position of teacher. He may stand aside, but he never abandons his watchfulness. It is not sufficiently remembered that the word "tutition" literally means watchfulness or guardianship. The extent to which the pupil will be able to reach the stage of self-control without the need of external law, depends upon his place on the evolutionary ladder. Some pupils may need more control from without, others less; but the Theosophical teacher ever bears in mind the methods by which the Elder Brethren trained humanity. He remembers that 'as a teacher he represents the Elder Brethren, as his pupils represent humanity. And he adds to this knowledge a realisation of the fact that child-history recapitulates in brief the history of the race.

Believing in reincarnation, and understanding, at least vaguely, the Theosophical interpretation of the process of evolution, the Theosophical teacher should have been able to grasp the fact that that which he does not see in the child is of infinitely greater importance than that which is evident. In other words, that which the child appears to be is but the faintest reflection of that which in reality he is. Further, he must carefully bear in mind the fact that

the worldly standards whereby we judge capacity, are more often than not faulty in the extreme. They may be fairly satisfactory as regards the average, but they are hopelessly inadequate to measure the exceptional.

This is important when we consider the value of examinations. The Theosophical principle should be only to introduce the external examination when, from the worldly standpoint, it becomes a necessity, when, that is to say, it is the next necessary link between the individual and the world around him. As William James says, the vital thing about an individual is 'his emotional and moral energy and doggedness,' and no method of measuring these has yet been discovered. Indeed, this energy and doggedness may often transcend defects of body or of the senses. We are told that the blind Huber, "with his passion for bees and ants, can observe them to other people's eyes better than these can through their own'.

This leads us to the conclusion that the body is but the instrument of the soul, an instrument which is by no means indispensable. What we happen to be in any individual life is of far less importance than what we are eternally. True, in any individual life we have to deal with the characteristics expressed at the time, but the Theosophical teacher must never forget that the child he sees before him is but a partial expression of the Monad within. The Monad

is the assurance to the teacher of the child's future perfection. The child imagines the part to be the whole. The teacher, knowing the part to be but part, recognises that he sees but a portion of the whole. The Theosophical teacher has an enormous advantage over those who do not know, for with his added knowledge he is able at least dimly to perceive the process of evolution which has brought the ego to the stage in which he sees it, and he also has some vague perception as to the pathway of the future.

PROBLEMS OF NATIONAL AND INTERNATIONAL POLITICS

By B P WADIA

THE subject of this lecture sounds controversial, but I do not think my address will be dragged into the arena of controversy for some time to come. In a way I wish it would form a topic of hot debate, for then it would mean that the world is changing in its views on political problems. We have often heard that Theosophy has nothing to do with politics. I do not agree with that view, even when by politics is meant the ordinary discussions of political problems in a country involving strife of parties and all that goes with it. However, I do not think any instructed member of our Society will rule out of court the study and exposition of such problems of politics as I desire to place before you to-day. And I am inclined to believe, that the world outside the Theosophical Society will pass it by, and deem this lecture one more quaint outlook of a cranky Theosophist.

I can guarantee more Theosophy than politics in this lecture, but at the outset I would like to make

clear two points first, that what I say embodies my own personal opinion and should not be regarded in any way as authoritative. There is always a danger of individual opinions of prominent Theosophists being taken as tenets or doctrines of the Theosophical Society, and I think it becomes the duty of student after student of the Sacred Science, as he puts the fruits of his study before the Society, to affirm that individual opinions do not narrow the fine, broad platform of our international organisation. The second point is this I would like you to note that what I say here is the result of the study of an individual brother, with all his limitations of vision and penetration, which he himself might have to throw overboard, as he gains more knowledge or better faculties of research. I should never have dreamt of giving this lecture of my own accord, and so, if I do not satisfy you, please throw the blame on our President who put me down as one of the Convention lecturers this year! Now to my subject.

RELIGION AND POLITICS—A COMPARISON

The first thing I should like to point out is this, that the prevailing view from which the entire range of politics is observed, is the Western and modern one. The way in which the hoary East looked at political problems was different. In these later centuries in which the Western world has been influencing, more

and more, the thought-atmosphere of our civilisation, the older view of politics has gone out of fashion, is forgotten, is not even considered. Just as the nineteenth century scholars traced the source of religion to superstition and described the evolution of religion from the totem and the fetish to monotheistic phases of thought, so also our political thinkers trace the history of our political evolution from the far-off periods when savage tribes tried their hands at the art of government. The patriarchal family, like the totem in religious thought, is the seed from which the many-branched tree of modern politics has grown. It is said. One Universal God from the totem, our vast political structure from the patriarchal family.

That is not the view that Theosophy takes. Our Society has been instrumental in enabling the world to take a somewhat different view of the origin of Religion and religions. It has not wholly succeeded as yet, but already we have taken a great step, and we find that some of the ablest thinkers of the West are inclined to take our view regarding the evolution of religion. Similarly we may succeed—I think we shall—in helping Western civilisation to accept our view regarding theories of Political Science. The Theosophical outlook in matters religious is being accepted very fast nowadays, and I shall not be surprised if our angle of political vision presently finds acceptance in the world of international politics.

which is steadily emerging before our eyes ¹ It is that Theosophical outlook on political problems, not of any one particular nation, but of humanity as a whole, which is the object I have in view I will not talk of Home Rule and Communal Representation, or the Russian Revolution and American Trade, or the many and varied problems which are now engaging the attention of politicians and statesmen in different countries All that I propose to lay before you is a few principles which bring us to the elevated spot from which, as Theosophists, we view, understand and interpret the political progress of communities, nations and races It is fitting, therefore, to mention here that you should only expect a somewhat disjointed lecture, the sequential flow of idea after idea, linked one to other—thus presenting a complete picture—is beyond me to-day I shall endeavour to put before you a few ideas, which appear to me to be principles, which may enable all of us to study further—that is all I can do

DIVINE GOVERNANCE

Modern civilisation does not yet accept the view of the older world, that the evolution of forms and institutions, and the corresponding unfoldment

¹ Dr Woodrow Wilson, the great democrat, in his excellent volume, *The State*, makes reference to kinship—which according to him is a fundamental principle active in the production of the original State—and Religion (cf pp 14 and 16, where the origin of Religion and the State are discussed)

of souls and principles, takes place according to some definite scheme, divine in origin and mainly superphysical in nature. It does not yet favour the idea that humanity is guided along its path of progress in terms of a well defined plan. The divine governance of the world is regarded as an absurdity by science, and is only made use of by religious folk as a figure of speech to console their minds in times of sorrow or difficulty. For a statesman or a politician, the consideration of divine interference as a factor of practical politics, the consultation of divine schemes and plans as an aid to his everyday work, would be a fantastic notion indeed; any legislator who dared to talk, even vaguely, along such lines, would be shown the way to the nearest lunatic asylum. A man or woman holding such views or beliefs works in silence and has to keep them private, more or less, if he or she happens to be a politician.

Now that is the first point I would like to put before you. The instructed Theosophist believes or knows that there is a divine scheme according to which progress—sub-human, human, super-human, physical and visible or superphysical and invisible—is taking place.

The scheme of progress, divine in origin, was an object of study to the ancients. The Divine Kings who guided the infant humanity of later Lemurian and Atlantean days, did their magnificent work in terms of that scheme. At the dawn of our Aryan Race, the

ancient Rshis and Yogis had visions of the Plan, and performed their task accordingly. As man was able to stand alone more and more, as his instinct and mind unfolded their powers in course of time, as his intuitions began to work, according to the dictates of the Plan, physically he was left to himself to build his individuality and advance with the help of his awakened nature. The Readers of the Plan vanish from the pages of history, and when we come to what is now called historical times, the very existence of the Scheme is not referred to. Take the Purāṇas—and the facts of the existence of a scheme, as also the workers of the scheme, are evident, take the later Iranian writings or Greek ones, and we still come across references to the existence of the old Seers and Divine Kings and religious Teachers. But come to modern history, and we have no Scheme and no Divine Helpers who aided mankind on its upward journey. Still later, and the notion of an upward journey becomes non-existent, and only in the latter part of the nineteenth century, because of the writings of Darwin, evolution—only materialistic and bodily—comes into prominence. The happenings of our later days, the many scientific discoveries, the fruits of Spiritualism and Psychical Research, but above all the teachings put forward by the Theosophical Society, are causing the thought of the world to tend to the idea that there may exist some kind of process or plan or scheme, according to which the

entire progress, along many lines, of the whole of mankind has been taking place. The oft-quoted lines of the great Victorian poet, Tennyson, are only an index to the thought of his world which has been groping in the dark to find a better understanding of this ever-moving panorama of evolution. At the beginning of his *In Memoriam* he advises us to let "reverence in us dwell," and at the end, with the help of that reverence, he sings of

One God, one law, one element,
And one far-off divine event,
To which the whole creation moves

That Divine Event has a political significance which forms part of our study this morning

THE PLAN AND THE HELPERS

Now that is the first idea to be grasped for the purposes of our lecture, that even the political evolution of humanity is taking place in exact terms of a Divine Plan; further, that the political evolution proceeds along lines to which it is guided by Those who know of the plan. Theosophists must risk the ridicule of the world and affirm that divine helpers exist to-day as in the far-off past, and on Theosophical politicians will devolve the task of familiarising the modern world with the concept that man's political evolution is, fundamentally and in the main, guided by Rājārshis, Manus, Lawgivers, who labour from

behind the veil, unknown and unrecognised by the vast majority, but of whose existence and activities some few know even to-day. That, then, is the second idea—divine helpers—masons of the great Architect of the Universe—who build according to knowledge. The politicians and the statesmen of to-morrow, who will lead an international civilisation from glory to glory till the end of the fifth stage of the vast drama of evolution on our globe, will be men and women who, in an increasing number, will be pupils and disciples of these divine helpers. Some of the great statesmen of to-day are unconsciously led by these helpers to take one step or another, most of the great and significant events of to-day are the outcome of such unrecognised guidance, direction and help. As humanity grows into Justice and Liberty, the hand of the Divine Helper will become visible to an increasing extent, till in the culminating civilisation of our Āryan Race, Gods will walk the earth as of old, and the Golden Age will have returned.

THE FREE MAN

Our next stage is to enquire into the purpose of the divine scheme, as far as human political evolution on this globe is concerned. The purpose of all evolution, according to Theosophy, is to bring man to the realisation of his divinity, not merely latent, but divinity which has become fully patent. Man, by

and through the help of evolution, becomes God, knows Himself and His universe, can and does use the Power of His Will, can and does create a universe all His own, which He fills with His Love and guides with His Wisdom. In other words, the purpose of evolution is the unfoldment of man, through the stages of Superman, to that Perfection which is embodied in the shāstraic conception of the Supreme Purusha. Man is striving to become a Perfect Individual—free in mind, morals and activities. The purpose of all evolution is to enable him to attain to that exalted status. The various branches of the tree of evolution serve the one purpose—to give man the necessary shelter while he is engaged in the Herculean labour of growth unto a perfect Individuality.

Bearing this purpose in mind we shall have to study the principles of man's political evolution in the light of Theosophy. The aim of political evolution on our globe seems to me to be the production of the Free Man, who will live and love and labour among Free Men, uninterfered with by State-laws of any kind or description. Our emancipated Free Man has unfolded his divinity to the extent which enables him to understand and apply the laws of his being to his own good, and without injury to anyone else. He does not require the aid of any set of rules or regulations, laws or enactments, made by others; further, the laws of his life, which are the

outcome and the manifestation of his unfoldment, however different from those of his neighbour, do not interfere with the latter's existence, our Free Men have different outlooks on life and the world, but each of them, in his individual freedom, living according to his own enlightened conscience and the set of laws and rules which he has made for himself, lives without interfering with or harming his fellow Free Men, whose enlightened consciences have given them their points of view and their outlooks, and who have made for themselves their own sets of rules of conduct and laws of life

Bearing in mind this purpose of the political evolution of mankind on this globe, we shall endeavour to study the principles which guide that evolution. The production of the Free Man, who lives according to self-made laws, and therefore is self-reliant, is the object of Nature which she strives to attain through the political evolution of humanity. To use the technical Theosophical language, our Free Man is one who has realised the Power of his Ātmā to a certain extent, this realisation has made him find and adopt the law of his being, which law finds expression in his own life. He lives in the company of other Free Men, who similarly, through ātmic realisations, have found their individual laws of being and life. Imagine a community of men and women who have realised the power of Ātmā, whose individualities therefore have attained freedom of

thought and movement, who are detached, each a monarch unto himself, and yet live in harmony because each has lost the power to impose or to wound. The common tie between them all is the self-effort of each to live his life in terms of the laws of his own being—a life of inner richness and reality which receives only one kind of aid from without, viz, in the self-effort of each to gain the view-point of the others. I do not want at this stage to describe the end of political evolution which will flower in this splendid civilisation in the seventh root-race on this our earth. I want just to present the goal to be reached, so that our study of the path to it may be a little facilitated.

THE INDIVIDUAL—THE MAIN FACTOR

Now you will see that the main factor of political evolution is the individual. The family, the tribe, the community, the nation, and their respective theatres of growth—the home, the village, the province, the country, and the institution called the State, common to all, which grows from simplicity to be a complex organism—are all playgrounds for the unfoldment of the individual, are all instruments by whose aid our Free Man will eventually come to birth.

In this, once again, we differ in our ideas from the Western thinkers and exponents of Political Science

The evolution of the State, the growth of political institutions, cannot be studied by itself without any reference to the individual. In the study of the institution of the family in the home, or the tribe in the village, the individuals who are the component parts form the most important factors. In this materialistic age, a scientific medical man hardly takes into account, when he is consulted about the bodily ailments of a man, the influence on the disease of that man's emotions and thoughts or of the play of his soul-forces. Similarly our political doctors of modern times have divested the study of political institutions of its most important factor, the individual, and concern themselves mainly with rules and laws which affect their environment, and which the evolving individuals bring into existence at different stages of their life-journeys. This is the great obstacle, at least I have found it to be so, in my study of the Western political writers, in their splendid expositions they take us away from realities into concepts which are removed from living, human interest. Also their expositions do not take account of the fact that the individuals who formed the original, simple State of the family once, are exactly the same individuals who, as they go on unfolding their powers, form the more complex States of the village or the nation, that family ties and blood-relationships evolve into communal and racial bonds, and that the war between country and country is not

to be traced merely to feuds between family and family, or tribe and tribe, but the causes thereof have to be looked for elsewhere, *viz*, in the individuals whose warring propensities are the outcome of insufficient soul-development. Now a whole volume could be written on this theme, but it is sufficient for me to make a passing reference and go on.

You will see immediately from this, that family, tribe, country—in other words the State, the ever-growing, complex State—is not of primary but secondary importance. The individual, as he evolves, leaves behind him these institutions. They are not created by him, however great a share he may have contributed in building them up. It is all very well for our Western political doctors to trace the State to the family, but who brought the family into being? And who indicated to the ignorant savage, who was nothing more than an embodiment of barbaric instincts, how to live harmoniously the State-life of family or tribe? I know that it is said that these savage ancestors of ours instinctively evolved the laws of family life, etc., however, I am not here to prove the error in the theories which are now accepted, but rather to give the Theosophical outlook on these problems.

Aristotle, who is still in many respects regarded as the greatest authority on the problems of political science, traces the origin of the State to the household. Plato of old, and Seeley of modern times,

concede the great part the individual plays in the formation and evolution of the State, and yet they seem to overlook the fact that the State exists for the purpose of the individual. Of course the whole problem is thrown back on the original sin of Materialism, which denies the divinity of men and things, and refuses to see the hand of God in evolution.

THE STATE—ARCHETYPAL AND OTHERS

The State at its different stages of evolution is an institution which we come across in our study of the divine scheme. The State is an archetype of the world of Spirit, the State is an Idea, in the sense in which Plato used that word, the State is a concept—*arūpa* formless, as Theosophists would say. That archetype bursts into many shapes in the world of matter, just as many triangles burst from the archetypal triangle; that State-Idea is the womb of all States, large and small, political or religious, autocratic or bureaucratic or democratic, family and tribe and nation States: that *arūpa* State is like Professor Owen's strange archetypal mammal, made up of all the States of which we are aware, and of those of which we do not yet know.¹

- Of the various western political thinkers the late Professor Seeley has lines of reasoning which often come near to the ancient and Theosophical thought. Thus, for example on the idea of the archetypal State, we find some cognate thoughts in his *Introduction to Political Science* (pp 16-18) -

"The division of mankind into States is of vast importance. first, because of its universality; secondly, because of its

The manifestations of that archetypal, formless State which exists in the realm of Spirit, are to be found in the world of matter. The archetypal State is thus projected for the purposes of affording playgrounds to the individuals who are evolving on this and the momentous consequences it has had. When I speak of its universality I admit that I stretch considerably the meaning commonly given to the word State. In the Greek or Roman, or in the European sense of the word, the State has been and is by no means universal; on the contrary, it is somewhat rare among mankind. But we want some one word to denote the large corporation, larger than the family yet usually connected with the family, whatever form it may assume, and the word State is the only word which can be made to serve this purpose. Sometimes it would be better called a tribe or clan, sometimes a church or religion, but whatever we call it the phenomenon is very universal. Almost everywhere men conceive themselves as belonging to some large corporation.

"They conceive themselves too as belonging to it for life and death; they conceive that in case of need this corporation may make unlimited demands upon them; they conceive that they are bound, if called upon, to die for it.

"Hence most interesting and memorable results follow from the existence of these great corporations. In the first place, the growth and development of the corporations themselves, the various forms they assume, the various phases they pass through; then the interaction of these corporations upon each other, the wars they wage, the treaties they conclude, all the phenomena of conquest and federation; then again the infinite effects produced upon the individual by belonging to such a corporation, those infinite effects which we sum up in the single, expressive word civilisation, here, you see, is a field of speculation almost boundless, for it includes almost all that is memorable in the history of mankind and yet it is all directly produced by the fact that human beings almost everywhere belong to States.

"This peculiar human phenomenon, then, the State in the largest acceptation of the word, distinct from the family though not unconnected with it, distinct also from the nation though

earth, even these projections are more or less sorted out and a few particular ones are assigned to our globe, and we shall come across others on other planets when we quit this theatre of strife. This projection we can study when we study the divine plan, and by studying the sorting process we come to know of the divine helpers and co-operators who work at the plan

sometimes roughly coinciding with it, is the subject of political science. Or, since the distinctive characteristic of the State, wherever it appears, is that it makes use of the arrangement or contrivance called government, we may say that this science deals with government as political economy deals with wealth, as biology deals with life, as algebra deals with numbers, as geometry deals with space and magnitude "

The divine origin of the State is acknowledged by the *Mahā-bhārata*

"In the early years of the Kṛta-Yuga, there was no sovereignty, no king, no government, no ruler. All men used to protect one another righteously [This is the age and regime of Perfection of Innocence with which all phases of evolution begin, and as indicated by H P B in her monumental works—B P W] After some time, however, they found the task of righteously protecting each other painful. Error began to assail their hearts. Having become subject to error, the perceptions of men became clouded, and, as a consequence, their virtues began to decline. Love of acquisition got hold of them, and they became covetous. When they had become subject to covetousness another passion, namely wrath, soon possessed their minds. Once subject to wrath, they lost all consideration of what ought to be done and what should be avoided. Thus, unrestrained licence set in. Men began to do what they liked and to utter what they chose. All distinctions between virtue and vice came to an end. When such confusion possessed the souls of men, the knowledge of the Supreme Being disappeared, and with the disappearance of the highest knowledge, righteousness was utterly lost. The gods were then

This brings us to the idea that the fundamental principle of human political evolution on this globe is the State, in which man lives and by whose aid he evolves. In this, at any rate, Eastern and Western political thinkers are at one, though they differ as to the relative importance and value of the individual and the State, the genesis of the latter, and the impression the former leaves thereon. In their definitions they are as the poles asunder. However, it is not my task to-day to describe the beliefs and opinions of Western and Eastern political savants, I want to confine myself to obtaining a Theosophical outlook on the subject of the State, its origin, purpose and function, and concomitant problems pertaining to human political evolution.

overcome with grief and fear, and approached Brahmā for protection and advice. Brahmā then created by a fiat of his will a son named Virajas. This son, born of the onergy of Brahmā, was made the ruler of the world" (Shānti Parva, *Mahābhārata*)

Compare this with Milton's view in his *Tenure of Kings and Magistrates*, where he says that all men were born free, that wrong sprang up through Adam's sin, and that to avert their own complete destruction, men agreed "by common league to bind each other from mutual injury and jointly to defend themselves against any that gave disturbance to such agreement".

In the *Mahābhārata* the origin of the science of politics is given in Shānti Parva (Section 59), where it is named Dandanīti, and it is described as divine in source. Students of esoteric lore may study this section with great profit to gain light on the subject.

CIVILISATION—NO ORIGIN

I have already referred to the origin of the State. It is of divine origin, archetypal in nature, and it is a component part of the scheme of the Logos. Its purpose has also been indicated. The many manifestations of that archetypal State are so many théâtres of progress in which human beings gain experience and garner wisdom. States, simple and complex, have ever existed as they exist to-day. I do not think we can truthfully posit, as some Western writers have done, that when the earth was young, all human beings were savages, were naked in body, mind and soul. The Secret Doctrine raises the curtain on a very different drama. Occultism, which is defined as the study of the Divine Mind in Nature, gives us a different idea. The divine scheme contains pictures different altogether from those drawn for us in modern books. I have searched in vain in the pages of *The Secret Doctrine* for a reference to the time when cultured, civilised human beings were altogether absent from the field of evolution. A few elementary and amateur experiments of mine, superphysical in nature, also do not yield a period in human evolution when all men were barbarians. This old earth has been from very early times more or less the same in this, that human beings of different stages of growth, and therefore of intelligence and culture, have been evolving side by

side as they do to-day. In this our twentieth century, the intellectual American and the Red Indian savage live on the same continent; in this our country of India, yogis, sages and saints dwell side by side not only with illiterates, but with semi-savage hill-tribes. The savage and the civilised man have always been there from times immemorial. Therefore States, both simple and complex, of many types and several kinds, have also been in existence."

Here again, Professor Seeley has some remarks which I would like you to ponder over in the light of what I am saying.

"Ancient men, too, lived in states and submitted to government. And if we go to countries remote from Europe, to China, which has always been unaffected by western civilisation or to India, which has usually been so, we still find governments and States. It is true that these ancient or remote States differ very much from those with which we are familiar. They differ, indeed, more than we readily understand. Observers and students, instead of being surprised at the resemblance, have been too much disposed to assume them and exaggerate them. They have taken for granted that men, wherever found, must have kings and nobles and governments like those of Europe. And perhaps some error has crept into history from this cause; as, for instance, it has recently been maintained that the Spanish accounts of ancient Mexican institutions are too much coloured by Spanish prepossessions. But when all due allowance has been made for this cause of error, we do find States, even if States of a different kind, just as we find languages everywhere, though the unlikeness of the Bantu or the Chinese language to Greek or German may be greater than we could at first have conceived possible."

—Introduction to *Political Science*, pp. 29-31.

And in examining the problems before him, actuated by the noble motive of looking for truth in every quarter, Professor Seeley gives a hint, and it would be well for his students and successors to think it over, and follow the suggestions made:—

And our Theosophical study and research yield the fact that these States afford the means with the help of which members of the human kingdom evolve along many lines, including the political. That, in short, is the Theosophical view about the purpose of the State¹

GROUPS

The important fact implied in this purpose is that human beings move in groups—a fact which Western political thinkers also affirm. They agree with the occult view that States grow in complexity as evolution proceeds. A more civilised State is a more complex organism. A family-State of evolved individuals is much more complex than a tribe-State of less evolved beings, a municipal-State is more complex than a province-State, if the former has evolved further than the province, it may well be the

“We can no longer think of excluding any state because we do not like it, any more than a naturalist would have a right to exclude plants under the contemptuous name of weeds, or animals under the name of vermin. Accordingly we must throw open our classification to political organisms the most unlike our own and the most unlike those which we approve”

—*Ibid.*, p 33

¹Pranathanath Banerjee, in his most excellent book, *Public Administration in Ancient India*, has this significant remark

“It was always considered the duty of the State to offer facilities for the performance of their duties by the people”
(p 282)

reverse. The idea we want to get hold of is that more civilised States are more complex organisms.

A NEW VIEW OF RACES

In this fact is embedded the principal function of the State. Highly evolved beings progress faster than less evolved beings; therefore the former require as their playground a much more complexly organised State than the latter. Nature always provides suitable environment for further progress; it separates an individual or puts him in with others in the same family or tribe or race as is most suitable for the further harmonious growth of the individual. I have found the study of this subject more illuminated in this way: We Theosophists are familiar with the teachings of the root- and the sub-races: these races are known to us, through our literature, as instruments or channels of racial progress on the side of body or form; the type of the race is a bundle of bodily characteristics; the ethnological features make up the type—thus the Aryan type is described in one way, the sixth root-race type in another fashion and so on. Now for the study of our subject look at the psychological aspects of root-races and sub-races. A man's consciousness has unfolded to a certain extent along certain lines, and therefore he belongs to a particular root-race and to a particular sub-race thereof; in that

sub-race, branches and families are arranged to make possible the unfoldment of that sub-race type of consciousness. Thus, for example, in the third sub-race—a remnant of it is all that is at present left—you find branches and families of all grades of advancement which can harbour the unfolded souls of spiritual people, artists and writers on the one hand, and also the less evolved souls of individuals struggling in the lower strata of society. You will understand me better if I say that in this 1st sub-race of the Āryan Race, there are 2nd, 3rd, 4th and 5th sub-race people to be found¹, a Hindū is a member of the first sub-race—I am not forgetting the influence of the root-stock—as far as his bodily type is concerned—though even here I believe certain exceptions will have to be made—but he may be a Teuton or a Kelt when his soul-unfoldment is taken into account. A Pārsi is a third sub-race individual bodily—broadly and generally speaking—but he may be a Hindū or a Greek as far as his consciousness is concerned. Caste confusion has come to prevail not only in this country, but throughout the world, if we confine our thoughts to one line of evolution only, but chaos vanishes when we study the problem of races from the point of view of several lines of evolution.

Therefore in our study of human grouping, in and through which political evolution takes place, we

¹ I may go even further and say, psychologically, that 6th and 7th race people may be included. Compare the line of thought suggested by H. P. B. in *The Secret Doctrine*, Vol I, pp 184-185

have to take into account the various aspects of the grouping. The family-grouping of to-day is more or less the family-grouping of the past: there are savage families and there are cultured families, but we cannot dub a family savage because the bodies provided by that family belong, say, to the 4th race. A Mongolian family may be very far in advance of a Teutonic family when soul-unfoldment is taken into consideration, but speaking strictly from the ethnological standpoint, a scientific expert may rightly affirm that the Mongolian body is inferior to the Teutonic body.

THE MANIFOLD FUNCTION OF THE STATE

We have to get hold of this idea very clearly—the function of the State is a many-sided affair and it has to do with the whole of the individual and not any particular aspect or aspects of him. In understanding the function we have to bear in mind the purpose of the State. The purpose of the State is to afford a playground for the progressing individual, and its functions consist in a deliberate handling and affecting of the whole individual. The Theosophical “man” is different from the creature science has brought into existence in the nineteenth century. Man is sevenfold and tenfold from the point of view of the Theosophist; he is double, and at the most triple, from the point of view of modern science.

Therefore from our standpoint the function of a State—any State, family-State, or race-State, or nation-State—is sevenfold or tenfold

The State has certain virtues, if we may put it in a somewhat concrete manner, and these the individuals passing through the State have to, and do, acquire. These virtues may not be acquired to the full, the individual may not, and in almost every case does not, acquire all that the State offers him, but under a certain law of evolution—this is another fascinating study which Theosophists may take up with advantage—any individual passing through a particular State does not leave it altogether until by repeated rebirths, continuously or at intervals, he acquires definitely the virtues of the State. We may put it differently and say that he does not leave that state till he is sufficiently influenced by it. Looked at from the point of view of the individual, as a soul, he takes birth repeatedly in that environment which affords him opportunities to take his next step of advancement. An example will make this clear. Suppose a man's further step depends on the development of a certain virtue, he will find himself in the State which has within it the power to help him to evolve that virtue. A man who needs the development of intense patriotism may well find himself to-day in this land of India as a young man. The State of India—composed of several factors—affords him the fine opportunity to develop patriotism. On

the other hand, one who is outgrowing patriotism and acquiring a humanitarian outlook, will find Germany—which is failing in the realisation of its ideals—a suitable channel for the purpose.

This brings us to the recognition of the fact that the number of projections or manifestations of the archetypal State used on this globe, is a definite number—somewhat vast but still limited—suitable to the corresponding types of evolving humanity on earth.¹

Looked at from this standpoint, States may be defined as natural institutions which correspond with certain phases of human evolution.

A NEW CLASSIFICATION

Now human evolution—for the purposes of our study especially—may be said to consist of the evolution of material organisms, physical as well as superphysical, and unfoldment of the Spirit and its instruments and channels—Will,² Pure and

¹ Once again Seeley's remarks are worth quoting. He says

"It would not be surprising if all the States described by Aristotle, and all the States of modern Europe into the bargain, should yield but a small proportion of the whole number of varieties, while those States less familiar to us, and which our manuals are apt to pass over in silence as barbarous, yielded a far larger number."

—*Introduction to Political Science*, p. 34.

² Ātmā

Compassionate Reason,¹ Reasoning Mind,² Mind,³ Emotional Mind,⁴ Feelings,⁵ and Instincts⁶

As I have pointed out, political evolution aims at the production of the Free Man, by the help of States which are natural institutions⁷ The development of man, material and spiritual, referred to above, is many-sided, proceeds along many lines, and the political is only one of them The political evolution consists in the man making himself one with the State, with a view to learning everything that the State has to teach, and acquiring every virtue that the State has to offer A man passes through one projection after another of the archetypal State, building faculties, unfolding powers, acquiring virtues He does all this through the instrumentality of the grouping

¹ Buddhī

² Buddhī-Manas or Higher Manas

³ Mind untouched by Buddhī but free from the influence of Kāma

⁴ Kāma-Manas

⁵ Kāma

⁶ Instincts are twofold (a) outcome of our feelings when our body contacts them, and (b) outcome of the physical elemental contacting the physical body

⁷ Professor Seeley concedes that the States are natural institutions, thus he is on the way to accept the divine origin of the State, and I daresay will preach it when he returns to earth to occupy the then Régius Professorship of the then Cambridge He says

"Now certainly the State is not so purely a natural product as a tree or an animal, still it is in part a natural product, and to the extent that it is a natural product it must be said to be in the strict sense without an object."—*Loc. cit.*, p. 40

With the latter portion of the quotation we, of course, cannot agree, but we do not want to enter into discussions

arrangement of Nature This grouping arrangement is a very economical arrangement of Nature, as it is also most sympathetic to the evolving entities, always providing short cuts and paths least difficult, however full of obstacles they may seem to us to be ¹

THE STATE CEASES TO BE USEFUL

The State is the outcome of the grouping arrangement, there may be other outcomes, but the State appears to be the main one; at any rate it is so for the subject of our study The individual passes through State after State, arriving at more complex States as he progresses further and further, but at the same time he is gaining ground in another direction—he must “regain the child-state he has lost”. He is becoming self-reliant, is able to stand alone, and is in a position to render help to men in his capacity as superman. The political evolution is over when the man needs no more the aid of the State

Aristotle was right when he said that “Man is naturally a political animal; and one who is not a citizen of any State, if the cause of his isolation be

¹ This, again, is a fascinating by-path which I must forego the temptation to tread. It is said in books of Occultism and Yoga that a man may escape from the bondage of birth and death at almost any stage of evolution, provided he makes the proper use of his environment and responds to it as a soul and not a personality. Nirvāṇa is said to be a change of Condition and not conditions, and in human political evolution, it seems to me the gaining of Freedom is a rich possibility

natural and not accidental, is either a superhuman being or low in the scale of civilisation," to which we would add the class of one who does not belong to the human kingdom at all¹ Man, by entwining himself in the meshes of the ever-growing complex State, acquires the virtues the States have to give him, but he all the time is also endeavouring to cast off fetters which are concomitants of that acquirement. There is in political evolution, as in other kinds of progress, the time of forthgoing and the time of return—the *Pravṛtti* and *Nivṛtti mārgas*

Now it is very difficult for me to describe the process which a man adopts when he is passing through States, first simple and later on complex, till he begins to return to the simple, and eventually gets there I have tried to paint this picture in many ways, but there is only one which seems intelligible enough to be presented, and that I give here

YOGA WITH THE STATE

Theosophists are familiar with the idea of yoga, of union with the 'Higher Self, or with the object of devotion, or with the Supreme We also know of the union of the consciousness of the disciple and Master—the yoga between the Teacher and the pupil, which

¹ Aristotle, as pointed out by Seeley, "almost excludes from his investigation all States but that very peculiar kind of State which flourished in his own country"

goes under the name of accepted discipleship, sonship, etc. If we bring to bear this idea of yoga or union of consciousness in the matter of States and individuals, we get not altogether an inadequate idea of the process whereby an individual grows politically, through the instrumentality of the State, and at the end triumphantly emerges a Free Man—a perfect Anarchist—using the term in the philosophical sense—the perfect man of Leo Tolstoy and Walt Whitman. I know there are aspects of this analogy which are far from exactitude of detail, but I am only applying general and broad principles, and there is hardly an analogy perfect in all its parts.

Picture, therefore, an individual, say, in the family-State. even there, he is, to use the Aristotelian phrase—not a very complimentary one to budding Gods—“a political animal”. In that elementary State of the family he is evolving politically—learning something which will enable him to become the Free Man, the Perfect Citizen of a Perfect Commonwealth, where each man lives his life by the laws which he has made for himself. He is learning this lesson by the process of yoga or union with the family-State, and the consciousness of that State widens and continues to widen. till the complete family-State—i.e., a State where laws of consanguinity predominate and guide human endeavour—is realised

¹ I am not forgetting that there are evolved family-States which are more complex than evolved tribe-States

by the individual. It begins at an early stage of human evolution, and even in modern civilisation human beings, on the whole, have not emerged out of it. Complex family-States, suitable for highly evolved beings, exist to-day in which human beings are acquiring the virtues of the householder, which State is not yet transcended. The man of the family to-day is performing yoga with the consciousness of his family, and thereby with that of the family-State. The tribe-State, similarly, is not altogether left behind by men who have even come to twentieth century European civilisation, in modern England, for instance, we have Yorkshire men and Lancashire men, as we have here Pañjābīs and Madrāsīs. Through our country or provincial experiences we are making a union with the tribe-State, and are gaining the virtues a tribe-State offers. Perhaps this example is not quite happy, because tribes were wandering bodies once—and there are to-day in existence ramifications of wandering tribes who are not much affected by geographical boundaries¹—and provincial population has settled down in a space area. However, if we examine deeply and trace the evolution of tribes, I do not think my example will be altogether rejected. Similarly again, human beings gain experience and acquire virtues through nation-States, race-States, and so on. By contacting and making

¹ We may with advantage examine the position of the members of our T. S. as belonging to a kind of wandering tribe.

close ties with States, and our fellow men in the States, individuals are evolving politically.

THE TWO PHASES OF POLITICAL EVOLUTION

This process has two definite stages, as you already must have noticed, to which I have referred in passing. There is the first factor—the entwining of the individual with the State, and the second—the extricating of himself from the State when he has nothing more to gain therein. Before our very eyes is taking place a somewhat strange phenomenon, perhaps for the first time in the history of humanity—settled family-life is more and more being given up by members of the evolved races under economic and other pressure. The inclination to get married and settle down is less strong to-day than in ages past. Time was when civilisations had no bachelors, where family life was supreme and the chief function which members thereof had to perform was going through the marriage rite and living the married life. In its place to-day we find a more complex State

* Cf. Maine's *Ancient Law*. He says: "The idea that a number of persons should exercise political rights in common simply because they happen to live within the same topographical limits was utterly strange and monstrous to primitive antiquity. The expedient which in those times commanded favour was that the incoming population should *feel themselves* to be descended from the same stock as the people on whom they were engrafted: and it is precisely the good faith of this fiction, and the closeness with which it seemed to imitate reality, that we cannot now hope to understand. One circumstance, however, which it is important to recollect, is that the men who formed the various political groups were certainly in the habit of meeting together periodically for the purpose of

than the family-State, and we are all evolving through nation-State and race-State. The principles of nationality are being utilised to-day as those of the family-State were once used. We are making ourselves one with our respective nations and races, and in a few centuries we should have completely transcended that and should be engaged in making ourselves one with a more complex organism of an international and inter-racial character. Even to-day there are men and women who are dreaming some such dreams and aspiring after some such State.

THE TRUE POLITICIANS

Therefore we see that it is also a question of escaping from a State when the lessons it has to teach are

acknowledging and consecrating their association by common sacrifices. Strangers amalgamated with the brotherhood were doubtless admitted to these sacrifices, and when that was once done, we can believe that it seemed equally easy, or not more difficult, to conceive them as sharing in the common lineage. The conclusion, then, which is suggested by the evidence is, not that all early societies were formed by descent from the same ancestor, but that all of them which had any permanence and solidity either were so descended or assumed that they were. An indefinite number of causes may have shattered the primitive groups, but wherever their ingredients recombined, it was on the model or principle of an association of kindred. Whatever were the fact, all thought, language, and law adjusted themselves to the assumption. But though all this seems to me to be established with reference to the communities with whose records we are acquainted, the remainder of their history sustains the position before laid down as to the essentially transient and terminable influence of the most powerful Legal Fictions. At some point of time—probably as soon as they felt themselves strong enough to resist extrinsic pressure—all these States ceased to recruit themselves by fictitious extensions of consanguinity" p 131

learnt, just exactly as a disciple becomes a Master and leaves behind the stage of discipleship. Thus we get a picture of the function of the individual in the State, and indirectly of the latter towards the former. This applies to all the members of the human family—for they are “political animals” and will be perfect citizens of an anarchical commonwealth—once again in the philosophical sense. But while all men and women undergo political evolution, they are not all politicians. That is altogether a different evolution, to which a certain number of humanity belong—most probably one-seventh of the total number. For these particular individuals, the general political evolution becomes more deep or more strenuous. Once again we are entering a side-track of our main subject, but a very fascinating track. I will pass on by saying only that these particular human beings who are evolving as politicians—not necessarily all the members of Parliament or Legislative Councils—often become Political Helpers of Humanity, Manus and Lawgivers, Rājarshtis and Regents. A very good description of these true Politicians is to be found in Plato’s *Republic*, where they are described as “artists who imitate the heavenly pattern”; and “herein will lie the difference between them and every other legislator—they will have nothing to do either with individual or State, and will inscribe ‘no laws, until they have either found, or themselves made, a clean surface’” How

will they copy the pattern when they have obtained a "clean surface"? Says Plato "And when they are filling in the work, as I conceive, they will often turn their eyes upwards and downwards I mean that they will first look at absolute justice and beauty and temperance, and again at the human copy, and will mingle and temper the various elements of life into the image of a man, and this they will conceive according to that other image, which, when existing among men, Homer calls the form and likeness of God" But all that, as Kipling would say, is another story

TWO PRINCIPLES

I have referred above to the simultaneous processes whereby a man gets entwined and also extricates himself from the State—the two mārḡas, as it were, of human political evolution. The first, I have described in terms of yoga, union with the State, the second may be aptly spoken of as a spiritual counterpart of the struggle for existence and the survival of the fittest—the existence of a Free Man and not of a "political animal," to become the fit "Anarchist," surviving all the bonds and fetters that long evolution imposes on us. These two aspects lead us to the inference that there must be also two fundamental principles on which this double-aspect process rests. I think a little careful study confirms our expectation,

for we find that, common to all States, simple and complex, are two appendages, the principle of union (with co-operation as its central manifestation), and the principle of unity (with the supreme purusha, the Perfect Citizen the Free Man, as the goal ever held in view) Let me put it a little more clearly

We find that an individual belonging to a particular State, in the process of yoga with that State entwines himself, by the help of this principle of union, with other members of the State The State is not apart from the individual, though it is created for him, the individual, so to say, is part of the machinery of the State, without him the necessity for the State vanishes The divine scheme provides for the State because individuals have to have a playground for progress Where would be the need for a playground if no players have to play any game? The playground implies players—the latter form part of the former. Now the individual and the State have a similar relationship The individual acquires the virtues of the State through the instrumentality of fellow-citizens In performing yoga with the State an individual co-operates with other individuals in that State. All the time the individual learns how to co-operate—in the family with a few, in the tribe with a few more, as a nationalist with many, and an internationalist with many more, as a humanitarian with all That is the first process, which is predominantly in manifestation in the first

half of the human political evolution Progress is fast, and is mainly achieved, in the first period, by this co-operation The second phase is predominant in the second half, and the individual, as individual, emerges in that period and receives his due homage His mastery over the State, his independence of the State—he being, as it were, more than the State—are phases of the second half of political evolution The key-note of the first is union, co-operation with others, that of the second is unity, as a result of which the individual, self-reliant, self-satisfied, flowers as the Free Man, the perfect Citizen of a Lawless Kingdom

THE TWOFOLD WAY

Lest I be misunderstood, I will say that I do not contend that in simple and early State-conditions men co-operate with each other, and in the second half they are warring entities There are no two periods, but rather are there two phases common to all States, these States may be simple or complex in structure, they may be stable or moving in space, they may be early or late in time In the remotest past and in the most simple of family-States, both the processes are at work, as a little observation shows In the most complex world-State of the future also—the world-State of Free Men—these two are to be found Thus it will be seen that to unite with others and yet retain one's individuality is the double-faced evolution

through which we have to make headway. Thus co-operation and competition are not opposed to each other, but are supplementary, or complementary, whichever way you like to look at the pair. It is a maddening idea, but it is apparently true—that we are engaged in the work of obtaining something only to leave it behind, to reject it, to throw it away. We make ourselves one with our family, and then we want to escape it; with our tribe, and then we have to leave it; with our nation, and then we have to quit it. Get and give away, try to be rich, gain wealth, and then aspire to be possession-less! And this through tens of thousands and millions of years!

PRINCIPLES AND RACES

This tremendous drama—call it a farce if you please—has seven acts which, in Theosophy, we call the seven root-races. Each root-race has seven scenes which we call the sub-races, and each sub-race several parts. In each act one phase of the seven-fold man plays the leading part, the remaining six phases also are at work on the stage. The perfection of the whole is aimed at in the very end, but the greatest impetus for the perfection of each is given to it when it plays the leading part. Take an example. in one particular act or root-race Kāma plays the leading part; Kāma will not show perfection at the end of that act, but only at the end of the play,

but it receives the greatest impetus towards perfection in the particular act or root-race. The Kāma in man will manifest perfection at the close of evolution, but it receives the greatest help to attain it in the root-race where Nature plays upon that particular human principle. All the States, from the most simple to the most complex, in that particular root-race, are engaged in aiding Kāma in the individual to progress towards perfect manifestation. The double process of union, or co-operation, and of unity, implying competition in all States of that root-race, are mainly and chiefly in reference to Kāma. What happens in root-races, also happens in sub-races of each of the root-races.

All these principles I have been speaking about have to be taken into account in the real study of political problems of any nation. I have brought you far away from electorates and franchise, Home Rule, wholesale or step-by-step or in compartments, votes for women or no votes for women, free-trade or protection, etc., etc., etc. But then we are at length at the beginning of our subject—Problems of National and International Politics. Only the Theosophical outlook is what I have been able to present, and I believe that you, my brothers, can apply those principles to the problems which affect your citizenship.

PROBLEMS OF SOCIAL REFORM

By THE HON DEWAN BAHADUR JUSTICE T. SADASIVIER

THE subject of my address is "Problems of Social Reform"—I would rather say "Social Reform and Reconstruction". The world is moving in months during each day of the Great War. Reform and Repair have become insufficient, and much reconstruction on the Eternal Foundations has become necessary. These are times when "evolution is spelt with an initial R". I need not say that the problems in question are large in number and complex and intricate in their nature. They vary from Yuga to Yuga and even from generation to generation, as the dances of our mother Māyā, or Aparāprakṛti before Her and our Īshwara, vary from age to age. We are living in very critical times. Many of us expect the arrival of a new Vedavyāsa in a few years to teach to angels and men the eternal religious truths now largely forgotten or held in perverted forms. The coming Lord would, no doubt, give those truths in the forms appropriate to the coming Age. As a preparation for His Coming, social

reforms, like reforms in all other spheres of human activity, have to be pushed on very rapidly now

In the beginning, and according to the hoary Hindū Dharma, I shall invoke on the cause the blessings of Īshwara, of His Ministers (the great Hierarchies of Rshis and Devas), and of the spirits of those so-called dead who have worked in modern times for social reform in India, beginning with Rajah Ram Mohan Roy and including Raghunatha Rao of Madras Ram Mohan, the great son of holy Bengal, has been described as

that extraordinary spirit of fire and steel, whose heroic courage faced alone the dread and then unbroken force of Hindū orthodoxy and planted the seed of freedom, the seed destined to grow into a spreading tree, the leaves of which are for the healing of the nation. He strove to bring his countrymen back to the purity of ancient Hindūism, and to this end he directed all his strength. He was the first Indian to grasp the interdependence between the four lines of Indian progress—religious, educational, social and political. He is the father of Modern India.—ANNIE BESANT

It is now almost universally acknowledged that social reform ought to be based on the reform of the religious spirit and that every activity ought to be the handmaid of Religion

Religion is the only thing that sweetens life and produces true culture. But religion does not mean dogmatism. It means the realisation in terms of modern thought and experience of the fundamental facts of God's immanence and God's transcendence.—C JINARĀJADĀSA

Social reform is not intended to increase the lust for the fleshpots of Egypt, the lust for spirituous drinks, or the lust for the gratification of sexual passions, but to remove existing obstacles in the way of the spiritual evolution of mankind. In the mediæval ages, the Hindū religion, as ordinarily practised, had become corrupt, materialistic and unspiritual, and hence it corrupted social laws and usages. Religion ought to be synonymous with spiritual action, spiritual feeling and spiritual thought; but it sometimes became the handmaid of materialism through the craft of selfish, intellectual men or of ignorant, lazy men, whether pandits or priests or laymen. When the letter of the Shāstras is preferred to their spirit, when non-essentials are preferred to essentials, when dead forms are preferred to the living spiritual waters which have left the dead forms, when a due sense of proportion is lost, when first things are put last and last first, and when material wealth and the sthūla sharīra are given greater importance than mental, moral and spiritual wealth and the subtler sharīras, when the texts of the Shāstras are falsified by false and forced interpretations of commentators and through forgeries both of commission and omission, when practice is divorced from belief, and when custom and convention are preferred to Dharma and mischievous custom itself is called highest Dharma, when rights and privileges are fought for instead of duties and sacrifices being scrupulously performed—

then religion becomes degraded and promotes materialism instead of spirituality, the corruption of the highest leading to much greater evils than the corruption of lower things. Social problems arise when people lose in time the spiritual meanings and purposes of the social usages prescribed by the Ancient Seers of religious truths. Such loss occurs through the intellects and the hearts of the people being clouded by the arch-enemy *Kāma* (selfish desire due to the promptings of the lower animal nature) mentioned at the end of the third chapter of the *Gīṭā*. Further, "custom blunts and habit gradually wears away the sharp edges of" the statements in Revealed Books, such statements being repeated in a parrot-like manner. A translation of the statements in another language is, in such cases, more effective than the original.

In the last quarter of the last century, Theosophy came to the rescue of mankind in the department of social reform also, as in all other departments. It helps mankind to arrive at right solutions of the problems of social reform by bringing back spirituality into all religions and by spiritual interpretations of the statements in religious revelations. It places the Parāprakṛti above the Aparāprakṛti, the spirit above matter, the spirit in revealed and other religious literature above the letter thereof, love above hate, co-operation above competition, lokasangraham above Kāli, the wealth of wisdom and virtue above the

wealth of material possessions, the Ānanda of impartial, universal love over the joys of sensual pleasures and even of the higher joys arising out of the devotion to abstract science, philosophy, etc., not to say of the partial attachments to wife, children, race, caste, sect, nation, humanity, etc. Unless this supreme ideal of Theosophy is kept in view, you cannot move safely on the path of any reform, religious, political, educational, artistic, industrial or social. If, however, we have this ideal as our supreme goal, though we might go wrong in details from time to time owing to our ignorance of some of the numerous factors of a problem, though we might stumble occasionally and might have to learn by experience of pain, we are sure to pick ourselves up after each stumble and proceed again on the proper path to the appointed goal.

I am not going to dogmatise that Theosophy is my "doxy" and nothing else, or that what I say exactly defines Theosophy, or is anything more than one aspect of Theosophy seen from my own angle of vision. Such dogmatism is against one of the fundamental principles of Theosophy, namely, Tolerance in its highest sense, not the ordinary tolerance of contemptuous indifference. I have, however, to formulate some truths which I hold, according to my present lights (for I must keep my mind always fluid to new truths), to be Theosophical truths: (1) Universal Brotherhood, which is the first and only obligatory

postulate of Theosophy, implies differences of development in living Beings, beginning with the lowest mineral lives and ending with the Supreme Parent, Īshwara. Every human being therefore has got above himself a Hierarchy of Elder Brothers reaching up to God on the higher rungs of the ladder of evolution. As beings exist in this hierarchical scale, corresponding worlds and organisms also exist in superior and inferior scales. There is a heresy of unity and equality as there is a heresy of separateness, and we should avoid both. (2) Īshwara is self-conscious and yet self-less universal impartial love, doing continual helpful work for elevating His children in wisdom and unselfish work, in order that every one may reach the state of bhāvam of Himself, the Universal Friend. (3) So far as mankind are concerned, He has further helped them from time to time by teachings given in different language-sounds. These are called Revelations.

They are given out either by His Own Avatāras or by White Lodge Rshis (Seers who use the Buddhic vision) in the particular languages used by contemporary human beings. The Avatāras and Rshis naturally employ in Their Teachings the illustrations which would be best understood by the particular races of mankind among or for whom They appear. The Avatāras and Rshis emphasise in Their Teachings those particular aspects of truth, emphasis on which is required at the time to help ordinary mankind in

that particular stage to ascend to the next rung of the ladder of evolution, reserving always the imparting of higher esoteric and occult knowledge to Their selected, qualified disciples, qualified by intelligence and—still more essential—character.

But the Revelation-helps given by God in His mercy are turned after some time into hindrances through the perversity of the rājasic and tāmasic ingredients in human nature. Mankind seems to be perversely fond of forging fetters for itself out of even helps and supports. Every language, even the Vedic Samskr̥ta (well constructed language) becomes antiquated, the meanings of words change, forgeries are introduced, perverse human ingenuity is employed by priests and commentators to twist the meaning of words for self-aggrandisement and to obtain undue influence over their fellow creatures, and even before the Lord Buddha's physical body loses its warmth, His pupils quarrel over the meaning and purport of His teachings. Hence Shrī Kṛṣṇa's deprecating reference to the Vedas, and the Buddha's warning against the blind following of scriptures, which warning was repeated by Swāmi Viṣṇukāṇanda. Even God's plain Revelations in His laws of nature are now disregarded in favour of perverted interpretations of language-revelations, and physiological facts are said to be falsified by forged "texts." Thus, though "a fact cannot be altered by a hundred texts," one dishonest commentator or forged text is

able to kill physiological truths and degrade the nation

All revelations in human sounds belong to the plane of Vaikharī Vāk. Vaikharī Vāk is clearly perishable, being the manifestation in physical matter of the sounds of the higher planes, such sounds being in ascending order, called Madhyamā, Pashyantī and Parā. The Parā sounds are of course eternal, but not the Vaikharī sounds. Theosophy teaches us to avoid both the soul-killing knife of atheism and scepticism and the soul-rotting, poisonous fumes of superstition and blind custom. Literal inspiration, either of the Bible or the Vedas, and the dogma of their eternal past existence as Vaikharī sounds, must be rejected, though of course arrangements of even physical sounds by great seers, when properly intoned, have their own potent effects on unseen planes. Mere physical sound revelations therefore become after a time insufficient as a clear guide to dharma, especially when changes have taken place in the environments and in the relative strength and purity of the three parts of the human organism—physical, emotional and mental. The social dharmas fitted for the Fourth Root Race humanity, or for a humanity living under Arctic conditions of climate, or for a civilised humanity surrounded by wholly uncivilised tribes, cannot be applied to a humanity of finer nerve structure than the ordinary Fourth Root Race humanity or one living in a temperate or semi-tropical climate or in

different environments. Hence it is that the detailed laws of the Smṛtis have changed from time to time. *The Taittirīya Upaniṣat* says that, where doubts about dharma arise, an assembly of knowers of Brahman should be held, the members of the assembly being "Summaisis" (profound thinkers), who should also be impartial, lovers of moderation and the middle path, altruistic, desirous only of finding out what is the best dharma for mankind to follow. Whatever such an assembly resolves upon is the dharma to be followed by all ordinary men till the environments change materially. Such an assembly is one of true Brāhmanas, "Brāhmaṇa," according to both *Manu* and the sacred Tamil work *Kural*, meaning a man who is the friend of all creatures. Such a real Brāhmaṇa is the Bhūdeva, or a God walking on earth.

As the older Vedas get antiquated and meaningless through time, newer revelations, which of course cannot be inconsistent with the older, but which are more helpful to mankind, as they re-state spiritual laws and truths in more understandable language and with allegories and illustrations suited to the men of that age, either take the place of the old or reinterpret the old in their true spirit. Of the Samskr̥ta Vedas, only a few Shākhās now remain, most having been lost. As my brother Mr Justice Paramasivier of the Chief Court, Mysore, has proved, many *Rg-Veda* Mantras indicate that they were given out by seers for the guidance of men who lived surrounded

by glaciers under what may be called Arctic conditions in Himālayan valleys during the last Glacial Period. The melting glacier, the exploding and electrical forces of the lava-fires flowing out of volcanoes on the highest Himālayan plateaux (Divam) and of the sun at midday and of the Soma which strengthened the forces when it was poured into the fires, were the aspects of the Lord which best evoked the feelings of reverence and gratitude to the Lord in the early Āryan mankind and helped them in their path of evolution at that particular stage, and hence Indra and Agni and Pooshan and Soma were mostly invoked. To Hindūs in this Kaliyuga, the latest and clearest revelation is of course contained in the words of the Shri Kṛṣṇa Avatāra in the *Bhagavad-Gītā*. Shri Kṛṣṇa alone knows the true meaning of the older Vedas and He is Himself the author of the Vedānta (*Vedāntakṛt Vedavidevachāham*—15th chapter of the *Gītā*). We should, therefore, in cases of doubt, interpret the Vedas and the lesser Shāstras in the light of the *Gītā*, the older or obscurer or less authoritative revelations by the newer and clearer and more authoritative. We should not twist the plain language of the *Gītā* by appealing to the obscure language of the older, or to passages in apocryphal writings.

I have realised now (owing to the blessed light of Theosophy) that Rshis (direct seers of the Realities above the physical māyā) still live on earth and that

such altruistic persons allow visits of Their Śiṣyas to Their Āśrama- in the Himālayas and occasionally even graciously vi-it the latter. The interpretation of the rules laid down in a textbook of chemistry in obscure technical language can be correctly made only by a practical chemist who has conducted the experiments and obtained the results mentioned in the textbook. A purely literary man, who is unable to perform any of the chemical experiments mentioned in that textbook, is bound to misinterpret the meaning of what look like ordinary word- in the book but which have been used in a technical sense. So the interpretations of the mantras of the Vedas made by paṇḍits and priests who are themselves unable to practise the higher scientific experiments taught in the Vedas, so as to produce the fruits mentioned in the Mantras as the result, are much less valuable than the interpretations of Theosophical disciples whose higher vision has been opened by experiments conducted under the instructions and the guidance of living R̥ṣi-Gurus. It is to the glory of Theosophy that some of the R̥ṣhis' altruistic pupils have been given powers of higher vision through proper Dīkṣhās. For through their words and hints several Hindūs have been able to grasp, in some instances, more clearly the real spirit of the śāstras and are able to correct crude, literal interpretations in the light of such teachings. Many apparent inconsistencies and contradictions in the śāstras are solved in this light,

the essential is clearly separated from the non-essential, and patent forgeries in the shāstras are brought to light

While ordinary orthodoxy is always nervously apprehensive of an adverse verdict if the shāstras are subjected to the higher criticism, Theosophy has no such fear, as such criticism can only separate rotting and adventitious crusts from the kernel, can only separate the chaff from the grain. I use the expression "ordinary" orthodoxy, because in all humility I consider myself to be an orthodox Hindū, Theosophy being only enlightened orthodoxy. It is again a crown of glory to Theosophy that it has placed the heart above the head, as it postulates the supremacy of the doctrine of Universal Brotherhood. Unselfish love clears the intellect and leads to co-operation and to practically unanimous conclusions among public-spirited men

The above preliminary remarks were considered necessary so that I might not be misunderstood in respect of the strong language which I have felt it my duty to use here and there against the present state of things in the remaining portion of this address. Strong language is no doubt bad, but, as Armstrong said in his essay on Charles Bradlaugh, "the mellifluous flow of gentle speech will not always arouse the sleepers or prick the sluggard to activity." I shall deal briefly with the following problems in the light of Theosophy (1) The problem of race, (2) the

problem of caste, (3) the problem of sex, (4) the problem of marriage, (5) the problem of purity in food, drink and sex relations; (6) the problem of foreign travel, and (7) the problem of the depressed classes. The existence of any problem requiring to be solved is due to the qualities of rajas and tamas having risen above the quality of sattva, due to the Asuras and Rākshasas having overpowered the Devas, due to the obscuration by time of the light of Theosophy, which is the art and science of universal, impartial love.

Now as to race. The colour of the skin, the contour of the features, the height of the body and the fineness or the coarseness of the cerebro-spinal and sympathetic nervous systems are all factors to be considered in the differentiations of human races. But all men of all races are manifestly the descendants of the original Swayambhu Ardhanārī Manu (half-man, half-woman), and the men and women of each subsequent Root Race are the physical descendants of the First Root Race Manu. In the beginning of each subsequent Root Race, the Manu thereof selects promising and appropriate individuals from the preceding Root Race, isolates them as a chosen people for His Root Race, takes birth in the Race again and again, prevents their mixture in food and sex-relationship with the members of the previous Root Races, in order that his work of fixing for a long time during the future the colour, the features,

the height of the body, and the nature of the nervous organism of his own Root Race may not be spoiled. He so takes birth in His chosen people from time to time in order to improve and strengthen the peculiar characteristics He has in mind, himself becoming the actual physical parent of men and women belonging to several generations of the Root Race. He even destroys hosts of unfit members by leading them as divine king or general against the surrounding enemy tribes. He sends them out in sub-races from the original home, each sub-race to occupy its promised land. I have no time to enlarge upon the details of this wonderful work of the Manu, and I would refer you to the pages of that valuable book *Man Whence, How and Whither*, a book inspired by Rshis.

In the light of these Theosophical truths, is it not ridiculous that sub-races now having white colour in their physical skins, should consider themselves as if they belonged to an unapproachably higher level of humanity than men belonging even to other sub-races of the same Root Race, because most of these latter (but not all) have lost such white skins through climatic and other causes? So far as the colour of the skin is concerned, though the chosen people are able to preserve it so long as they remain isolated, they are bound to lose it in greater or less degree after they disperse to settle in different climates. Further, even during the period of isolation, the Manu occasionally brings in strong, fresh blood from the older

Root Race in pursuance of His plan. To those who read between the lines of the Purānas in the light of Theosophy, this work of the Manu is found described there. After the dispersion, the Manu knew that the race-characteristics cannot be preserved in their entirety. While two of the sub-races (Fourth and Fifth, of the Āryan Fifth Root Race have more or less preserved the white colour of their skins through migrations to temperate and cold climates, the first Āryan Hindū sub-race, except in Kashmir, has not generally preserved the colourlessness of the skin.

Further, the emigration of the original first sub-race took into India was the latest of the five emigrations, and it found warrior Toilees (red-skinned), commercial Mongols (yellow-skinned), and a still older race (dark-skinned) of agriculturists and manual labourers already on the land; and mixture of blood at once took place. The Varnas by colour of skin were then established, the white-skinned Brāhmanas, the Kṣhātriyas with red-skinned Toilee race-mixture, the Vaishyas with Mongol blood mixture, and the Shūdras with the earliest race blood mixture. The subsequent historical evolution of caste is a complex and fascinating study. Intermarriage was then prohibited by the sub-race Manu to prevent rapid deterioration of the Āryan type. I was told by a Kashmir friend of mine that almost every Kashmir Hindū calls himself a Brāhmana and that there are practically no other castes there;

and, so far as colour of skin is concerned, I know several Kashmir Brāhmanas who beat most Spaniards and Italians as regards whiteness of skin. The Manu deprecated mixed marriages, but he did not declare them illegal or their offspring as illegitimate bastards. The features of many southern Brāhmanas conclusively establish that they are not of the pure Āryan race. All the Purāṇas are full of stories of how ladies of other races were taken as wives by the Āryan settlers and how their progeny became classed among the Āryans. Āryan women for marriage became naturally scarcer as the migration progressed southward. Changes of Varnas by character and profession are also noted in the shāstras in numerous cases. The Lord can raise God's Englishmen from out of other races, He could raise sons of Abraham and Isaac from non-Jews, and He could raise real Brāhmanas out of non-Brāhmanas. Let not controlled forms believe themselves to be the controlling life. Let not mere instruments overrate themselves.

The pride of race and colour is wholly against the teachings of Theosophy. While we should be as a rule even now against mixed marriages, we should admit that allowable exceptions have occurred frequently in the past and must occur more and more as advanced souls are born in all sub-races of the Fifth Root Race, and even in other Root Races, at these critical times in the world's history, and many such marriages have perceptibly promoted the work of

the Lord. In my younger days, I had the usual dislike of the foreigner which expresses itself in the exclamation of one rustic to another: "I say, here is a foreigner. Heave half a brick at him." But Theosophy has taught me to love and reverence Mrs. Besant 'a foreigner, more than my own mother, and has given me brothers among European Theosophists with whom I move without any air of condescension on their part on the ground of my skin being coloured, or of contempt on my part for their being casteless foreigners. Nay, I am unable to refrain from loving even European or Colonial colourless jingoes and junkers, who look down with contempt upon me and my brother Indians. The reason is that they belong to the countries and sub-races which have produced Mrs. Besant and my colourless Theosophical brothers

◊ I am therefore quite convinced that the best means of solving the race question, and of making the East and West meet on equal terms (they will meet, notwithstanding the well known jingling couplet), is the spread of the blessed Theosophical truths in every country. It is in Theosophical circles in India that the "spirit of perfect equality between Indians and Europeans prevails to the greatest extent without superior airs on either side". In the other blessed Movement of Masonry also (though, except in the Co-Masonry section, the bar of sex still prevails), which Movement again was established by a Rishi of

the White Lodge, the race and colour problem is largely non-existent. According to my brother Kesava Pillai, "caste in its worst phase has never been so cruel and heartless as the pride of colour" May these two Movements of Theosophy and Masonry spread throughout the world, so that pride of caste and race may be killed finally.

Till it is so killed, many white-skinned so-called Christians in the Colonies, the nominal followers of the brown-skinned Asiatic Lord Jesus, would be prepared to prevent the landing in their countries of the Lord Jesus if He came down again in a brown skin, and to drive Him out if He did succeed in landing. Is it not a tragic blasphemy that the very name "Jew" (to which community the blessed Lord Jesus belonged) is used as a word of contempt, whether with or without the preceding word "wandering," by many Christians? How could a European Theosophist retain the baser kind of race-pride when the two real inner Founders of our Society are Hindū Rshis, and how could an Indian Theosophist retain a similar pride of caste or country when he knows that there are Rshis of European races, brothers of our own Holy Rshis and supporting our blessed Movement? How could a Theosophist who believes 'in' reincarnation, believes that Mrs Besant was a Hindū in her past birth, and suspects that an extreme Varṇāshrama Dharmist or orthodox bigoted Christian who bitterly hates

Theosophy and Theosophists was probably a priest of the holy Spanish Inquisition in his previous birth, or one who tore Hypatia to pieces, believe in the eternal, innate racial superiority of the Hindū over the European, or vice versa ?

Pride of race, caste, birth, sex (male or female), nationality, country, scale in creation as humanity, yea, of religion or spiritual advancement, are all noble and good up to a certain point ; that is, so long as the pride holds one up when one is tempted to stumble into ignoble actions, thoughts and desires, or to become listless or neglectful in the performance of duties, querulous, complaining and lacking in fortitude, neglectful in preservation of purity and chastity, likely to prefer pleasure, wealth or even life to the preservation of honour. But every one of these several kinds of pride (especially the last, spiritual pride) becomes dangerous to society, and is ruthlessly put down and destroyed by the Lord from time to time when it degenerates into stiff-necked refusal to obey the behests of the Lord to adapt oneself to His scheme of evolution, when the purity in which pride is taken is not real and inner purity but the ghastly purity of the whited sepulchre, and when tyranny and contempt towards less advanced fellow-beings (the tyranny and contempt which culminate in vivisection, which denies that we owe any duty to animals, who are our younger brothers, as St. Francis of Assisi delighted to call them) are the chief results of this.

pride In India, we have got the funniest pride of all, the pride of the Āshrama Sannyāsin, that is, the man who is supposed to have conquered pride altogether before he took up his Āshrama I have seen angry Matādhīpati Āshrama Sannyāsins, strutting in brocade cloth with crowns on their heads, ordering people about, surrounded by horses and elephants, riding in palanquins, demanding money on threats of excommunication, and making presents of money to householders in a lordly fashion

I now come to the problem of caste That the allegory of the Purushasūkta should be taken literally, shows how religion has become materialised, and how, instead of spiritualising matter and form, religion has been degraded into materialism Learning, patience, voluntary poverty secured by not retaining at any time more than what is necessary for the maintenance of oneself and family for three years and by spending away the rest in Dāna to lower Beings and Yajña to Devas, self-control or Tapas, altruism, readiness to teach and learn—these are the characteristics of a true Brāhmana “A Brāhmana should constantly shun honour as he would shun poison, and rather constantly seek disrespect as he would seek nectar” (Manu) The caste system as it exists is rigid, lacking in flexibility, wooden, mechanical, antidiluvian, and unadapted to the present conditions of the day “The caste system as it exists to-day has to pass away” “Caste which was once natural

has now become artificial, and that which was a defence to Hindūism has now become a danger and a menace to progress" (ANNIE BESANT)

An orthodox Matādhīpati said a few years ago that Kshatṛīyas and Vaiśhyas do not and cannot exist in this Kaliyuga at all among Hindūs. The name of Brāhmana or Shūdra has very largely ceased to denote the Brāhmana or the Shūdra qualities or occupations or character, or even, in many cases, the pure Aryan race by blood, colour or features. To use the name Brāhmana or Shūdra has become absurd now, when we have Brāhmaṇa Abkari 'contractors, Brāhmana perjurers, Brāhmana landholders, Brāhmana merchants, Shūdra executive councillors, Shūdra respected principals of Colleges (like Professor Venkataratnam), and so on. Some poor Brāhmanas who come to me call me "Brāhmana Prabhu," thinking to please me by flattery. The combination "Brāhmana Prabhu" is as incongruous and insulting as a Brāhmana millionaire or a Brāhmana Mahārājah. There are Brāhmana usurers who grind the faces of the poor, vampires who kill and starve families by their exactions, but who talk of Ahimsā and Adwaitism. This real Varna Sankara (much worse than the mere blood-sankara, which Arjuna foolishly thought was so very bad that he was prepared to abandon his Kshatṛīya duty, himself thus creating the much worse sankara of possession of one kind of character and performing a wholly different kind of duty) is not at

all exceptional in these days, as pretended by some Varṇāshramadharma-rites. In fact the exceptions have largely eaten up the rule. The pretence of some English-educated reactionaries that the modern Brāhmaṇas are only following non-Brāhmaṇa professions to avert imminent starvation by death as āpat-dharma, and are always anxious to perform the teaching and priestly duties and to be voluntarily poor like Mahātmā Gandhī is too absurd and ridiculous to merit serious notice. Mahātmā Gandhī is undoubtedly a Brāhmaṇa. And yet he is called a Shūdra. Myself and others are of mixed caste by occupation and character, and only Brāhmaṇa-bandhus.

When the Brāhmaṇa was learned, when he was the teacher of the people and when he was verily the mouth of God for those amongst whom he lived, there was no complaint as to the honour paid to the Brāhmaṇa caste. It came out of a grateful heart and grew out of a real reverence for spiritual superiority, but when a man goes into a law court and finds Brāhmaṇas contending with one another on two sides of a legal question, you can hardly wonder if he turns round and says "My Brāhmaṇa friend, you used to teach me for nothing, you used to educate my children, now you ask me to pay fees to you as a Vakīl. You must not expect the honour due to a Brāhmaṇa at the same time that you take fees for the fighting of my case"—ANNIE BESANT

The spirit of the times demands that a man's qualities should have free play in society and that he may do whatever his inborn faculties enable him to do. The *Mahābhārata* says "Not birth, not Samskāras, not even study of the Vedas, not ancestry, are causes

of Brāhmanahood Conduct alone is verily the cause thereof."—Manu says: "As a wooden elephant, as a leathern deer, such is the unlearned Brāhmana. The three are only names. The Brāhmana who, not having studied the Vedas, labours elsewhere, *becomes Shūdra in that very life, together with his descendants.*" Now an ordinary Brāhmana does not even know the meaning of the Gāyatrī and does not practise it regularly, and yet calls himself a Brāhmana, whereas he has become a Shūdra long ago. Then it is said that "a Shūdra becomes a Brāhmana and the Brāhmana a Shūdra by their conduct. Know this same rule to apply to him who is born of a Kṣhatṭriya or of a Vaishya. It is conduct that makes them, not birth." A Brāhmana should be constitutionally incapable of telling a lie, and through such incapability, whatever he says, whether called a blessing or a curse (even a curse could only be spoken by him through love, though in apparent anger), the Devas are bound to see that what he pronounces becomes a fact. "Sometimes what ought to be the child-soul of a Shūdra is found in the body of a Brāhmana or the bargaining soul, as it ought to be of a Vaishya, in the body of a Kṣhatṭriya. Can you pretend that these are the castes spoken of by Śrī Kṛṣṇa as emanating out of Him by qualities and character?" (ANNIE BESANT.)

Is it possible, however, to change the modern caste back to the old flexible form? Divine Kings, like Rāmachandra and Prṛthu and Bharata, are said,

in the Purāṇas, to have each *re-established* the four castes when Varṇa Samskāra prevailed in the beginnings of their respective reigns. The spirit of the modern age, however, is against the prevalence of such great disparity of knowledge and power among mankind as formerly prevailed between the Divine Kings and Their subjects. People would not now obey kings as of old, and if a king now were to ask a nominal Brāhmana to go back to the Vaiśhya caste, as divine kings formerly did, there would be a rebellion. I do not think that even ten per cent of the nominal Brāhmaṇas are now real Brāhmaṇas, nor are their descendants likely to become real Brāhmaṇas. Are the other ninety per cent prepared to call themselves Kṣhaṭṭriyas or Vaiśhyas or (if they are cooks for pay, as many of them are) saṭ-Shūdras? In fact, the majority of all castes are now really Vaiśhyas, a large percentage of the nominal Shūdras being really Vaiśhyas. Most of the caste-less Hindūs, who belong to the depressed classes living by manual labour, are really saṭ-Shūdras. Caste as it existed formerly can be revived only by the voluntary abdication by the higher castes of their caste-privileges and of their caste-names and status, and by their voluntarily raising the depressed classes to the level of Shūdras and of many Shūdras to the level of Vaiśhyas and Kṣhaṭṭriyas and Brāhmaṇas. We know what took place in Calicut recently as regards the Talli public road. For one Manjeri Ramaiyer, there are

at least twenty nominal Brāhmanas and a hundred nominal Shūdras opposed to the elevation of the depressed classes. The only course left is to follow the advice of Yudhishtira, approved of by Yaksha, Dharmarāja Nāgendra, Nahusha and Shri Kṛṣṇa—to ignore birth largely and to treat a man as belonging to the caste which shows itself unmistakably in his character and conduct. The innumerable sub-castes must be wholly ignored.

As regards the pride of birth-caste, a man who treats others contemptuously through pride of birth-caste (instead of following the rule of *noblesse oblige*) becomes a Chandāla according to the Shāstras. When the Bhārgava Brāhmanas were proud of their birth-caste and learning, they were ruthlessly killed by Avatāra and divine kings. When the sons of Vasishtha showed their pride of birth-caste offensively, Viśvāmitra cursed them all to become Chandālas and Shvapachas, and they did become so. Several of them were killed by King Kalmāshapāda. So fifty of Viśvāmitra's own sons became Chandālas, as they prided themselves on their superiority of birth over their cousin Sunassepha and set up birthrights against him. A Brahmapandhu who prides himself on his birth and learning becomes a Brahmarākṣhasa, especially when he uses his superiority of birth-caste and learning to tyrannise over others by black magic, and he is then killed without compunction, as Shri Rāma killed the Brāhmana Rāvāṇa and his fellow

Brāhmaṇas, in whose houses, according to the *Rāmāyana*, Vedas were being chanted and Agnihoṭram was performed. So even Lord Parashurāma had his caste-pride pulled down by Shri Rāma, and Shri Kṛṣṇa killed Asuras and Rākṣhasas calling themselves Kṣhāṭṭriyas and Brāhmaṇas, full of pride of race, of traditional orthodoxy and of caste-superiority. So the military caste in Germany and the jingoes in all countries have to be destroyed. There is also the pride of wealth to tempt the Vaishyas. Especially in America there are railway kings, pork kings, stock-exchange kings, and so on, whose unworthy, purse-proud progeny might become dangers to society. The Vaishya seems to be now the real king over even rulers of States, as the latter require the help of the Vaishyas for carrying on even the government of their States and the production of munitions for war. I hope that by the grace of God we shall not have in this country also, as in other countries, the tyranny of Mammon, as we have had Brāhmaṇa and Kṣhāṭṭriya tyrannies in the past, and that Vaishyas will conduct themselves like the Tatas of Bombay and the Chetty brothers (Kannan and Ramanujam) of Madras, holding their wealth mainly in trust for the benefit of mankind.

The next problem is the problem of sex. Theosophy teaches that the division of sexes among mankind definitely began in the middle of the Third Root Race, several hundreds of thousands of years

ago Both sexes have since then been born of women by men, and they must of course have the majority of their physical and even emotional and mental characteristics in common Theosophy believes in reincarnation, and men are born as women, and women as men, in turns, in order that mankind as a whole may develop both sides of its nature A man in love who dies young would probably be born as a woman in his next birth, as his last thought would be of his sweetheart, for the *Gītā* says that your last dying thoughts fix the nature of your next birth. Physical and intellectual strength is developed in male births as a rule, and emotional and sympathetic strength in female births As regards the polarity of sex, I would refer you to the *Vishnu Purāna*, 1st Amsa, 8th Adhyāya, where Viṣṇu and Lakshmi are compared, contrasted and declared as supplemental aspects of the One Divine Life

Weak men (including the Early Christian Fathers and many Hindū Saints) have denounced women as temptresses and the creations of the devil, and weak women have sometimes denounced men as betrayers Each should blame his or her own respective weakness Women are not allowed to preach in Christian Churches and must be "kept in obedience" according to the scriptures—so in Islām also the same notions prevail, notwithstanding that it is said in the Koran that Heaven is at the feet of the mother As the *Bhāgavata* says "I neither praise nor blame-

as you will discover if you read the Purānas intelligently and not blindly. I am told that in some of the Mission Colleges, where Christian Professors have got enlightened wives who move socially with the pupils, the pupils derive much more benefit in the development of character than in other Colleges. Management of hostels, the nursing of the sick and the teaching of very young children are better left to women than to men. The future ideal is a humanity in which the manly virtues and the womanly virtues are combined harmoniously, as in Shri Kṛṣṇa and in Mahādeva. Theosophy is meant to promote brotherhood irrespective of caste, creed, race or sex. Shri Kṛṣṇa was both Kṛṣṇa and Kālī, and the Lord Mahādeva is half of Him the male Shiva and the other half the female Umā Devī. The way in which women are most satisfactorily doing, in this period of War, the work for which men were supposed to be indispensable, should kill all doubts and prejudices as regards the capacity of women.

The only way to help women is by giving facilities for their education, and the best and the easiest and the most rapid way of educating women is through the Vernaculars, as Professor Karve is practically demonstrating. When I talk of education through the Vernaculars for women, I do not intend that they should not be given education at all in English. On the contrary, education in the English language, so far as it is necessary to enable them to read at least

historical literature and newspaper literature, is absolutely necessary. Women have to become free, as my brother Sir Sankaran Nair said "You cannot argue a man into slavery in the English language," and until the Vernaculars are sufficiently enriched so as to resemble English in that respect, education in English is absolutely necessary for women also, especially as English is becoming a universally diffused language and women have to take more and more part in public life.

I am afraid to touch upon social reform among my Mussalmān brethren, but the Ghosha system (which prevails among northern high-class Hindūs also) must go. On the subject of child marriage Mrs Margaret E Cousins writes

There is also that fatal arrest of all mental development as the girl comes near "her age," a criminal custom only equalled by its climax, the snatching of the girl the moment she attains puberty, and the forcing on her, just as she turns fourteen, of motherhood. After the age of twelve she is withdrawn from school, and from then till the moment when she attains puberty she is confined and guarded like a prisoner, and jealously watched for fear her chastity might have the breath of scandal passed over it, and her marriage be in any way interfered with. She is discouraged from learning anything, except perhaps cooking. I know cases in which even accomplishments such as music are looked at askance. She is not allowed to move outside of her own street, hardly beyond her parents' house. Her companions are limited. She gets practically no physical exercise. All but the dullest girls suffer from reduced vitality, depressed spirits, and much suppressed rebellion of the mind at a state of affairs which they instinctively feel to be wrong and

unnatural As in the sacred name of religion people have been tortured and murdered, so in the holy name of chastity and marriage the bodies, minds and souls of many young Muhaminadan and caste girls of India are starved and dwarfed Their bodies are deprived of air and motion and contact with Nature, their minds are denied knowledge of books, or free human contact, their souls are wounded by the repression of all their impulses towards free self-expression, and by the denial of the wide experiences of life without which life becomes meaningless The result is that these young girls are in the worst condition possible when "custom" forces them into the sexual embrace of an almost unknown husband, and in an agony of shyness, self-consciousness and fear the first-born, the continuer of the race, is conceived

As Vivekananda said "Men are not going to raise up women, but women are going to raise themselves up, and men need only give their sympathy and should not cause obstruction by their tyranny." Patient endurance, sustained enthusiasm and practical perseverance till the end is accomplished, are more seen in women than in men, as shown in the lives of Sāvitrī, Sītā and Droupadī The way in which my cousin-in-law Mrs Chandrasekharier, F. T. S., of Bangalore, is raising the status of women in the Mysore Province by her unrivalled enthusiasm, affords a very good illustration of my views

Having thus dealt with the problem of sex, we may next turn to the problem of marriage Monogamy must be the ideal for these modern times The proper marriage is that of a man who has completed his preliminary education with a woman who has also finished her preliminary education on her own

appropriate lines. The continuation of the race and the giving of strong and pure bodies to advanced souls are holy acts. The carrying on together of social, spiritual and religious work harmoniously and better than either husband or wife could do separately (the man bringing his angle of vision and the woman her slightly different angle of vision, and both visions coalescing under a single, harmonious purpose) must be the primary object of marriage. The enjoyment of connubial pleasures not opposed to these primary dharmas is allowed by the Lord in His mercy. My learned brother, Paṇḍit Mahadeva Sastri, has shown by quotations from the Vedas and by the exposition of the meaning of the seven steps taken together at marriage, that the husband and the wife are equal partners and enter into the marriage relations with full knowledge of their duties. Harita says "All sacramental rites for women should be conducted with Vedic texts. Among women there is a twofold distinction: those who study the Veda and those who marry at once." Heroes and Rshis were formerly born of fully developed and educated Indian women. "When women were degraded by men's selfishness and pride of sex, *how few* heroes and no Rshis, cause and effect is in your power to change" (ANNIE BESANT). Don't excuse yourself by appealing to misunderstood karma. "That way madness lies," the madness producing fatalistic indolence and stony-heartedness, or the madness which indulges in wild

actions due to the hopeless despair which reformers with tender hearts and highly-strung nerves sometimes fall into Listen to the wise words of Justice Sir John Woodroffe

The belief that each man and woman is a shakti whose power of accomplishment is only limited by their wills, is a faith which will dispel all present weakness and sloth We are what we have made ourselves in the past We shall be what we *will* to be Each must realise himself to be a fragment of the great shakti which is India, and then of the infinite shakti on whose lap she lies—the Mother of the Universe

The bride is addressed in one of the mantras

Go to the house, that thou mayest be the lady of the house As mistress of the house direct the sacrificial rites This maiden worshipped Agni Become thou now my partner as thou hast paced all the seven steps with me Partners we have become, as we have together passed all the seven steps. Thy partnership have I gained Apart from thee now I cannot live Apart from me, do thou not live We shall live together, we shall will together, we shall be each an object of love to the other, we shall be a source of joy each unto the other, with mutual goodwill shall we live together, sharing alike all foods and powers combined I join thy mind, thy actions, thy senses with mine Be thou a loving queen to the father-in-law, a loving queen to the mother-in-law, a loving queen to the sister-in-law, and a loving queen to the brothers-in-law

Theosophy has taught us that the effects of karma due to the working of the lower divine laws of nature can be changed by man if he produces the opposite effects by performing other karma which conforms to the same laws of nature in their higher and more

powerful aspects. The following of customs which have become evil, and of traditions which have become bad, is due to our tāmasic nature, which does not like to be taken out of the ruts into which we have fallen. Baby marriages and the consummation of baby marriages have brought down the average age of the higher castes alarmingly low, and most of us become dyspeptic or diabetic after forty, and useless for even intellectual work of a strenuous kind after fifty. That post-puberty marriages are not against the śāstras is clear from the ultra-orthodox Nambūdris following that practice. The Ārsha form of marriage was intended for a man and a woman who are devoted to learning and teaching, and who want to help each other and the world by doubling each other's strength through marriage. The Daiva form was intended for couples who wanted to propitiate Agni, Indra and other Devas ruling over the higher powers of nature by increasing their strength in order that the Devas might benefit mankind by showers and sunlight, the spreading of fertilising underground heat by volcanic action, the spreading of rich manurial soil, the raising up of new lands out of the ocean and so on. The prājāpatya marriage was intended, when the race was decreasing in numbers, for the production of numerous strong progeny. The Brāhma marriage, the highest form, is performed only when two unselfish souls, enlightened in Divine wisdom, wish to do altruistic work in union. The

couple married in Brāhma form attain Moksha together, the bridegroom being considered the Avatāra of Viṣṇu himself.

Nowadays, every marriage is styled a Brāhma marriage, because its meaning, along with the meanings of the other three marriages, has been wholly lost. However, you find some real Ārsha and Daiva marriages in Europe—for example, marriages like those of Robert and Mrs Browning and between men scientists and women scientists. Just as every man who puts on the kāshāyam is called a Paramahansa Sannyāsi now, every Hindū marriage (though most are Āsuric because Mammon plays the principal part) is called a Brāhma marriage now. Even the union of young baby girl brides with bridegrooms older than fifty, is now blasphemously called Brāhma marriage. The marriages of boys before they are twenty-one and of girls before they are sixteen are absolutely pernicious. Marriage is intended, again, to diminish and not to develop carnal lust. As the *Bhāgavatam* puts it, the married state is intended to be a fort into which one retires for a while when one is fighting with the eternal enemy Kāma, in order, by such rest, to acquire further strength to fight with that enemy. Self-restraint must be practised by a married couple as far as possible, by thinking of higher things and of the spiritual counterparts of even sex-relationships, so as to gradually weaken the strength of the mere physical sex-attraction. Marriage

is, however, now considered as giving legal and religious sanction to the unbridled indulgence of the sexual instinct and even to the legal murder of child-wives

The next problem to take up is the problem of purity in food, drink and sex relations. I need not say that every social problem is connected with all other social problems, and hence some of the observations made under one head might as appropriately be made under another. The principles of purity are clearly taught by Shri Kṛṣṇa in the 21st Chapter of the XI Skandha of *Śhrīmaṭ Bhāgavatam* to Saint Uddhava. It is not impure for old persons, children, sick men or pregnant women to break fasts on occasions when it will cause impurity to ordinary persons. Wearing ragged clothes is impurity to a rich man but not to a poor man. Times of travel and times of danger from thieves and epidemics make pure certain actions which are ordinarily impure. One's own dharma is pure while another's dharma is impure. Tamas is impure when compared with rajas, rajas is impure when compared with sattva, sattva is impure when compared with the universal unselfish Nirguṇa love which is God, the absolutely pure Being.

When therefore people talk of purity and impurity, it is all a matter of relativity. So also dharma and adharma. Liquor containing alcohol in weak quantities may not be impure drink to a Western body or

to one of the drinking classes in India. But if a Mussalmān, descended from progenitors who have followed his great religion, which absolutely prohibits the drinking of spirituous liquors, begins to drink, it is a very impure action for him. So also when a Brāhmana, who from the days of the Brāhmana sage Shukra has been prohibited from drinking any spirituous liquor, begins to indulge in alcoholic liquors, his action is impure. A Rg Vedic Mantra prohibits the drinking of impure liquids and the indulgence in intoxicants and stupifiers like gañjah or opium, even tobacco is impure, though it is a very mild poison when compared with the others. Whatever increases the quality of tamas in the physical body or in the emotional or the intellectual body, is impure. When the gratification of the palate is made the first consideration, instead of the strengthening of the prānas, any kind of food is impure. Whatever increases the strength of passions increases the rājasic quality and is therefore impure, though not so impure as the food increasing the tāmasic quality.

The above principles to guide our actions being thus kept in mind, every one should gradually make his body more and more pure by resorting to purer and purer food. Sudden change of diet and habit makes the body rebel and kick against the pricks, and might even destroy the physical organism, it should therefore be avoided. Alcohol, being the product of putrefaction and fermentation, is excremental in its

nature. The life in the body, in trying to throw off the poison, gets a little stimulated in the beginning, just as, when a poison is first introduced into the blood, the white corpuscles rush in to attack the intruder and are thus stimulated and thrown into a fever in order to throw off the poison. But such stimulation is effected at the cost of the ultimate weakening of the life, especially as regards the spiritual centres of the pineal gland and the pituitary body the action of alcohol is very pernicious. Those who want to get into Rājayoga initiations ought to give up alcohol completely, though gradually. "If any of the three twice-born classes has tasted unknowingly anything that has touched spirituous liquor, he must, after penance, be girt anew with the sacrificial thread" (Manu)

The same principle applies to the question of the purity and the impurity of food. What vegetables and animal foods are impure is detailed in Manu and other Smṛtis. Some vegetables, like onions, do promote the tāmasic tendency. Vegetables like chillies promote the rājasic quality. The Lord Shri Kṛṣṇa in the 17th Chapter of the *Gītā* has given the characterisation of the different kinds of foods. Stale and rotten food is tāmasic. Juicy, fresh and substantial food is sāttvic. As regards magnetic purity, food given in love or reverence is magnetically pure. A Brāhmana can take food from his household. Shūdra servant who is attached to his

master The very fact that custom varies in different parts of India shows that the custom as to *drishti-dosham*, and as to a *Shrī Vaishnava Brāhmana's* food being polluted by a *Smārta Brāhmana* looking at it (this absurdity is confined to South India, as in Northern India it is only a *chandāla's* look makes the *Brāhmana's* food impure), is not *shāstraic* and now serves merely as an artificial producer of mutual hate and contempt. This artificial and ceremonial purity is now developed at the cost of true physical, sanitary, and magnetic purity. I have found that many of my European brothers, who use soap and disinfecting liquids freely, are much more pure than a large percentage of the orthodox *Brāhmanas*. One of these latter (found specially on the West Coast) would bathe in green, chemically and physically dirty water (the impurity being patent to sight and smell), after he had washed the impurities of his teeth and other parts of his body in it, and then, when coming along the road in ridiculous jumps, would take up a thread lying in the road at the end of a switch and enquire of everybody whom he met whether he had polluted himself by treading upon a thread or a hair. After spending an hour in such an enquiry, his doubts not being cleared, he would go and bathe again in that dirty pool and consider himself pure. So another sectarian *Brāhmana* will eat a three-days' old, foul-smelling *Puliyodarai* or *Vadai*, but will not take pure food from the hands of even a *Brāhmana*, if the *Brāhmana* is of a different sect.

All this shows the effects of materialistic religion, which prefers the letter to the spirit and superstitious ceremonial purity to real purity. Bhaktas, from Prahlāda downwards, have tried to kill these absurdities. They introduced the principle that in the Lord's temples there is no *ḍrishtidoṣham* or *Pankṭidoṣham*, as the pure food offered to God, though touched by brother devotees, is pure. But this rule did not, as was intended, leaven the actions of people in their own houses. Nay, instead of making their houses also more and more like temples, and the food in their houses offered to God like temple *Prasādas*, it has made sectarians become more and more rigid in the observance of the letter of the rules as to magnetic purity in their own houses. Sunday should be observed in order that other days may be leavened by Sunday, and not in order that an impassable barrier and distinction should be raised (as is now raised in the West) between Sunday and other days. The world is becoming smaller and smaller through facilities of intercourse and travel. The magnetism of our gracious King and of the beneficent British rule is over the whole of India and over the whole of his subjects. When a *Brāhmaṇa*, who is protected by our King, has no scruples against taking the King's coin given by other castes, and becoming thereby rich in lordly wealth, it is funny that he should think his magnetic purity polluted by the eye of his patrons falling on his food. Magnetic purity is more easily

preserved under present environments by a little loving thought, and by pronouncing the Lord's name, than by ceremonial isolations which have become impracticable.

As regard sex purity, there are eight kinds of adultery mentioned in our works, including even the seeing of a woman with lustful eyes. The best way to keep pure in sex matters is to cultivate purity in diet and drink, to take sufficient physical exercise, to think of sex organs as holy organs having analogies to the highest spiritual principles, to respect those organs in the body, and to marry instead of burning when you are unable wholly to control your sex passions, which is the common lot of at least ninety-nine per cent of humanity. I have already dilated upon the real object of marriage. The Shāstras insist upon even married couples practising abstinence on several days in the month, when the wife is advanced in pregnancy, and so on. *Swāstrī gamanam api pari sankhya*. Vedic animal sacrifice, vedic surā-drinking and sacramental marriage-relationship are *permitted* in order to moderate evil tendencies, in order that what is by nature neutral or evil might be turned towards good, such as the production of good progeny, the strengthening of the devas ruling over beneficial natural forces, and so on. The Fourth Root Race humanity and the Fifth Root Race humanity have, by perversion of the instincts through the intellect, enormously strengthened their sexual

passions, and many men are therefore worse than animals in this respect. For animals have their own seasons regulated by instinct, while man, unless he feels the duty of Tapas, becomes unregulated in indulgence.

The social evil has become very bad in all civilised countries and especially in towns. The expedient in Hindū society of having a separate prostitute class (rigidly regulated, however, till recently by their own caste rules and regulations) has now become antiquated and useless. The problem is a very hard one to solve. Knowledge is the great purifier, as the *Gītā* says. The squeamishness and concealment indulged in as regards these matters merely leads to hypocrisy, phariseism, secret vices and evils which it is considered not decent even to refer to. The Upanayana ceremony and the Brahmacharya system have now become wooden, mechanical and soulless. The Boy Scout system is, I am sure, the result of inspiration, and if it is made to prevail in India, the Brahmacharya Āshrama can be revived in the true spirit, though not in the letter, purity of thoughts, actions, desires and speech being one of the ideals of the Scout Movement carried out in daily practice. May the Lord give us the strength of mind to tackle this problem of social evil properly. I feel myself too weak in knowledge and experience to offer any final solution. Very patient and prolonged consideration by several wise men and women sitting in council is required for the solution.

Several other social problems require the same treatment. Some Varnāshramadharmites say that we should not touch any portion of the modern Hindū law till there is a universal and unanimous demand from all Hindūs. But the customs which are the only Hindū law now are so numerous and varying, and there are so many educated reactionaries prepared to defend even child marriage, that to talk of a universal or unanimous demand is preposterous. In Malabar especially, the castes are so numerous, each sub-caste having its own customs (even the numerous sects of Christians having various separate customs), that the Courts were almost blindly deciding questions of inheritance and succession, the conflict of testimony being hopeless. I believe that a somewhat similar state of things prevails in the Punjab. Commissions composed of learned and altruistic members of each reasonably separate community must sit continuously for ten years at least to bring the various laws to reasonable proportion and certainty. If not, the Courts must go on increasing in number. I am glad that in Travancore the Nair regulation and the Syrian Christian regulation have been passed after strong Commissions had sat for several years, and have dealt with the growing evil to a certain extent. The late Dewan Bahadur Raghunatha Rao cried himself hoarse for the appointment of such Commissions as regards the ascertainment of Hindū law, but his cry was a cry in the wilderness. Lawyers as

a class cannot be expected to be very anxious to make the law more certain than it is

Paṇḍit Iswara Chandra Vidyasagara said

What a mighty influence is thine, O Custom ! Inexpressible in words ! With what absolute sway dost thou rule over thy votaries ! Thou hast trampled upon the Shāstras, triumphed over virtue, and crushed the power of discriminating right from wrong and good from evil. Such is thy influence, that what is no way conformable to the Shāstras is held in esteem, and what is consonant to them is set at open defiance. Through thy influence, men lost to all sense of religion, and reckless in their conduct, are everywhere regarded as virtuous and enjoy all the privileges of society, only because they adhere to mere forms while those truly virtuous and of unblemished conduct, if they disregard those forms and disobey thy authority, are considered as the most irreligious, despised as the most depraved, and cut off from society.

What a sad misfortune has befallen our Shāstras ! Their authority is totally disregarded - They who pass their lives in the performance of those acts which the Shāstras repeatedly prohibit as subversive of caste and religion, are everywhere respected as pious and virtuous while the mere mention of the duties prescribed by the Shāstras makes a man looked upon as the most irreligious and vicious. A total disregard of the Shāstras and a careful observance of mere usages and external forms is the source of many evils in this country.

Countrymen ! Will you suffer yourselves to be led away by illusions ? Dip into the spirit of your Shāstras, follow its dictates, and you shall be able to remove the foul blot from the face of your country. But unfortunately you are so much under the domination of long-established prejudice, so slavishly attached to custom and the usages and the forms of society, that I am afraid you will not soon be able to assert your dignity and follow the path of rectitude. Habit has so darkened your

intellect and blunted your feelings that it is impossible for you to have compassion for your helpless widows. Where men are void of pity and compassion, of a perception of right and wrong, of good and evil, and where men consider observance of mere forms the highest of duties and the greatest of virtues, in such a country, would that women were never born.

I now come to the problem of foreign travel. Nobody who has the least acquaintance with the ancient history of the Hindūs, especially of their migrations to Java and other eastern islands, of the descriptions of voyages in ships in the *Rg-veda*, of the commercial intercourse with Arabia, Syria and Persia, and with the history of ports like Kaveripatnam in the south, will deny that the Hindūs, and especially the Vaishyas among them, were a seafaring community. That Vaishyas should now excommunicate their brother-Vaishyas who have travelled to foreign parts is simply preposterous. When foreign countries were barbarous, a final settlement there of civilised Hindūs was deprecated, but not a mere temporary stay. Dīgviṣāyas, involving the crossing of the seas, were performed by many Hindū kings of old. The Lord Shri Kṛṣṇa built most artistically his wonderful city of Dvāraka in the midst of the ocean, following all the laws of sanitation, and He compelled everybody to cross the sea if they wanted to visit Him; and Brāhmaṇa saints and sages did so, though Shishupāla abused the Lord for going against orthodoxy in taking refuge in the midst of the sea. Because some

Āryan tribes lost their civilisation by permanently settling in barbarous countries, such things were prohibited in the mediæval ages, but now in many respects foreign countries, like England and America, are much more civilised and educated than India. There was no doubt that from the middle of the last century till about twenty years ago, there was the danger of denationalisation if immature young men were sent to live in foreign countries even temporarily. No such fear can reasonably be entertained now.

On the contrary, a temporary separation from India increases the patriotism of Indians. If I may say so with respect, Mahātmā Gandhi would probably not be such an intense patriot as he is, if he had not temporarily settled in foreign countries. The bond of national unity has been promoted among the several castes of Hindūs, and even as between Hindūs, Mussalmāns and Indian Christians, when they were together in a foreign land, whether engaged in the pursuit of a common ideal, or employed in a common sphere of work, or when resisting the persecution of race-proud people in foreign parts. Religious tolerance in the very spirit of Theosophy was promoted among Indians of different religions gathered together in foreign parts. Racial and creedal differences were dissolved when Indians in foreign parts met together and thought and talked lovingly together of our blessed Mother India, and longed

together for return to her blessed soil Kitchen-pot religion, phariseeism and don't-touch-me-ism, which were so sternly rebuked and denounced by Swāmi Vivekananda, are destroyed by foreign travel The expansion of mind, the passion for humanity as such, and the true democratic spirit engendered by foreign travel, need not be dilated upon by me, as travel, even within holy India itself, removes many of our prejudices and angularities and frees us from the grip of several fingers of the demon of custom. Contempt for manly labour is sure to be destroyed if our students go to Japan, America and England.

Excommunication for foreign travel as such is absurd and suicidal in these days When Swāmi Vivekananda was necked out of a Malabar temple, he exclaimed "I didn't know that this was a land of lunatics" We know that Sir Sankaran Nair is not allowed into Malabar temples because he has travelled to England When the Teacher of Gods and men comes to India after travelling in foreign countries, are Hindūs going to eject him and ostracise him? May the Lord forbid! Some educated reactionaries have the boldness to denounce foreign travel on the ground that free immigration of the inhabitants (not, of course, criminals and undesirables) of one country into another, or even from one part of India to another part for purposes of education, trade, etc., is an act of criminal trespass, disorganising the society trespassed upon Unconscious sedition and narrow

exclusiveness cannot go further Whether the South Africans, Australians or Americans allow Indians to go to their countries or not, may spiritual India give hospitality to those who come to her for protection, or for trade, or for any other purpose not immoral and illegal, provided they declare before landing on her shores that they respect and love India and do not look down upon Indians with contempt Because others are narrow, we Indians need not be narrow I do not know anything of politics (in the narrow and not in the original Greek sense of the word), and even if I know, I cannot directly talk of politics But if in politics it is considered moral to retaliate on innocent foreigners for the wrongful acts of the governing party in the lands of the innocent foreigners, I hope I shall never become a politician May foreign travel increase more and more, so as to bring all nations into closer Theosophic, Masonic and truly religious fraternity, is my humble prayer to the Lord who pervades all lands and all peoples impartially

I now come to the last problem, that of the depressed—or suppressed—classes One of the two outer Founders of the Theosophical Society did much for them during his lifetime The followers of the blessed Jesus Christ—who said that the feeding, the doctoring, the helping, and the visiting in jail and the comforting in affliction of the lowest of these His brothers was feeding, ministering to and helping His own glorious self—have also been doing

much to uplift the depressed classes. The followers of the blessed Lord Muhammad, who preached religion in its most democratic form, have also done much for their elevation. The Brahma Samāj, the Ārya Samāj, and the followers of all the Bhakti schools, have done their best for the depressed classes. One of my friends recently said that the best way to elevate them is by educating them and by co-operating with the best of them and working through such Śreshtas among them. They naturally suspect even their benefactors among the so-called higher castes, as the iron has long entered their souls. Even persons like my esteemed friend K. Ranga Rao of the Mangalore Depressed Classes Mission, or Mr. Shinde, have had great difficulty in living down such suspicion. There are numerous sects, even among these depressed classes, constantly quarrelling with one another and despising one another. Such is the subtle poison of the caste-spirit in its degraded Kaliyuga form.

There are, however, many men of great talents even now to be found among these depressed classes. The Puliah Ayyan Kali of South Travancore, the Pariah Swāmi Sahajananda of Chidambaram, and numerous others—though none so prominent as these two—can be mentioned. The getting of purity by temporary exclusiveness is not intended for yourself alone, but that you may ultimately share it with those who are not so pure. When purity becomes selfish,

when a woman draws away the hem of her garment in order not to be polluted by the touch of her fallen sister, or when a Brāhmaṇa shouts out to a Pariah in anger not to come near him, the mental and moral impurity they acquire by their fear, contempt and anger is much fouler than the small physical purity which they may retain by their exclusiveness. The Lords of Karma will probably make them in their next births to be born among the classes whom they were always thinking of through the fear of being polluted by their contact. Both the Brāhmanas and the non-Brāhmanas have incurred a lot of bad karma by their treatment of the depressed classes. Until they wipe it out by self-sacrificing good karma, the nation cannot rise up. Irrationality, blasphemy and sacrilege cannot go further than when we find an orthodox Hindū willing to shake hands with a man of the depressed classes who has turned Christian or Mussalmān, but who would not allow a B.A., B.L., pious, public-spirited, altruistic Thiya, who is really Brāhmaṇa by character and conduct, and cleaner in habits than the ordinary Brāhmaṇa, to go along a public road bounded by a temple wall. I have no doubt that the priests of such a temple have driven out the higher Devas who once existed within it, as such higher Devas cannot approve of such outrageous conduct.

Some English-educated reactionaries have advised us to confine ourselves to social service and not

to talk of social reform. But can "social service" be so dissociated from "social reform"? The Lord has emphatically *ordered* that actions falling under the heads of Yajña, Dāna and Tapas ought to be performed by all men (18th Chapter of the *Gītā*). Yajña consists in acts of sacrificial offering to higher beings than men, and Dāna consists in acts of sacrificial gifts to equals and lower beings. Tapas consists in acts of sacrificial self-control to purify and strengthen one's own nature and bodies for more effectively serving higher and lower beings. How could you do social service to the depressed classes, if you believe (as an orthodox friend told me) that if a Brāhmana enters a Parachery to teach in a night school, his body becomes so impure that only the fire of the burning-ground can purify it at last; and that if a Brāhmana cross the seas to help the Fiji plantation coolies he loses his soul? A householder, according to the *śāstras*, should feed the lowest caste-man and the uncleanest animal who approach him hungrily for food before he eats. But an orthodox Brāhmana of Southern India would be horror-struck at feeding a clean non-Brāhmana guest of his, or even a Smārtha Brāhmana guest (if the host is a Shri Vaiṣṇava Brāhmana) before he, as host, takes his food. Could Mahātmā Gandhi have done the social service he has done, if he was not a practical social reformer also, who treated his Pariah fellow passive resisters of both sexes in South Africa as his social equals?

We are hearing nowadays of the moneyed classes and the officials, and the higher castes and the titular aristocratic Rājāhs and Mahārājāhs, as "natural" leaders of society, and as having "stakes" in the country because they are wealthy merchants or landholders and so on. I do not deny that some of them are such leaders. But I find that most of these "leaders" of society are advertising themselves (as they unashamedly confess) in order to protect their "rights" and "stakes" against the "masses." The days of such "natural" leadership are rapidly passing away. The lion was known as the king of beasts because it was able to kill and eat other beasts at will because of its superior physical strength and courage. So the God of Death is the king of mortals. In that sense, rack-renting landlords and clever capitalists, and Trust kings and those who live by their brains at the expense of others, are, no doubt, "natural" leaders of the people. If military and scientific strength and organisation, ruthlessly utilised to lord it over others, is the test of leadership, the Prussians are the "natural" leaders of other people. But, thank God, such "natural" leadership is fast becoming unnatural. When the Behar indigo ryots were suffering, which of the "natural" leaders, who have got their organised associations to protect their own interests, sprang forward to assist the ryots? It was Mr. Gandhi, who does not hold a high Government office, who is poor as a church

house, and whose only stake in the country is that he has left his heart-taken down at the feet of Mother India—he is not that "natural" leader by right of his love and sympathy towards the poor of his fellow-Indians. Is he the "natural" leader, or are those who want special treatment, and special laws in order to conserve their "rights," natural leaders? Is Mr. Gandhi, who travels third class in order to suffer with third class passengers, the "natural" leader, or the Mahatma? He, who considers himself involved if holy ashes are not offered to him on a golden plate in a temple, and for whom all other worshippers should be driven out of the temple lest they should pollute his sanctity by their proximity? The depressed classes can be lifted up only if the other classes forget their caste-pride and move as equals with the depressed classes, and such social service is impossible without social reform. In fact, many of my younger friends in Madras who are doing social service among the depressed classes, are "practical" social reformers. He who leads by love and with the single object of benefiting those who are to be led, is the natural leader. He is followed willingly to death by thousands, as Gandhi was followed in South Africa and even in India. Those who, by pomp and pageantry and show of wealth and power, frighten or coerce or flatter others to obey their will for their own

aggrandisement, are artificial leaders, and their days are numbered. May all liberal movements work together in fraternal love towards the uplift of these depressed classes without jealousy of each other.

I shall now conclude with a few words of exhortation to my Theosophical brothers. While humble, tolerant and self-sacrificing, we must also consider ourselves the salt of the earth, intended by the Rshis to leaven the whole of mankind by our example and activities. We cannot escape persecution and slander. Those who try to follow the middle path are disliked by extremists on both sides, by the extreme orthodox among all religionists and by the extreme agnostics, by the atheists and by the superstitious people, by the extreme nationalists in all countries as well as the extreme cosmopolitans, the extreme autocrats and the extreme democrats, the extreme universal pacifists, who want to impose the Sannyāsa dharma on all humanity, as well as those who possess the extreme Prussian spirit of the strong, ruthless superman. The early Christians had to suffer such persecutions and slanders, but we are living in more enlightened days, and the persecutions to which we might be and are (I know even now) subject cannot be so coarsely expressed as of old. We may not expect to be charged with eating human babes, and may not be thrown to the lions, but the persecution

and slander will be as trying, though administered in more subtle forms

While gentleness, steadfastness and devotion must be our mottoes, let us also cultivate fearlessness, the foremost among the twenty-six virtues mentioned in the 16th chapter of the *Gītā*. Why should we fear when the protecting hand of the Lord of wisdom and compassion, the Christ who is the Teacher of Gods and men, and to whose family we are proud to belong, has been extended in blessing over our heads, and when we know that all suffering and even death can only come to us for our good through His mercy. "Whoever wholly thinks on Me and is devoted to My work, I take charge of his welfare, preserving whatever has to be preserved and acquiring whatever has to be acquired for my Bhakṭa." We true Theosophists believe in Rshis, Saints and Sages, not through our lips only, but through our hearts, not as having existed in mythological times, but as existing now; and we do not say that the age of miracles is past and gone never to return. By miracles I mean displays of power through the utilisation of the higher laws of nature conquered by yogic siddhis. As pioneers, we are sure to be called cranks, visionaries and oddities and unpractical dreamers and pestilential fellows and even insane people, though our leaders seem to have so much method in their madness as to be able to do most practical work and produce most practical results in educational, social

and other activities which I ought not, as a Government servant, to mention

“Dreamers of dreams!” We take the taunt with gladness,
 Knowing that God beyond the years you see
 Hath wrought the dreams that count with you for madness,
 Into the substance of the life to be

Of course we must expect to be called unmitigated and insufferable nuisances, as we are bound to disturb tāmasic natures and upholders of outworn privileges. Yea, we should expect even ingratitude from many of these whom we seek to benefit, as they find it very irksome to be asked to adapt themselves to the Time-spirit. Indeed some of them say that it is our duty to oppose the present Time-spirit, which is against mankind, and cultivate caste-exclusiveness. We know what becomes of those who oppose the Nārāyaṇa-Astra and the Chakra of the Lord, instead of prostrating before them. The opposers are either destroyed or left to rot high and dry on the rock of their selfish isolation and self-conceit. The Lord is not only the most Ancient of Days (Purāṇa Puruṣhoṭtama) but he is also ever young and becoming ever new. Let the Theosophist “not pray to be sheltered from dangers but to be fearless in facing them”. Let him “not beg for the stilling of pain but for the heart to conquer it”. Truth and love go away when fear enters into the heart. Cowardice, falsehood and the incapacity for loving mutual co-operation (as

Vivekananda has said) are the great faults which a subject people should strive against perpetually. Instead of one John the Baptist who proclaimed the former Coming of the Lord Christ, we should become thousands of John the Baptists, proclaiming the approaching, though not the last, Advent of the same Lord. Instead of twelve apostles surrounding and protecting His disciple for a few years, as on the last occasion, we Theosophists must be thousands of apostles surrounding and protecting His chosen body during several years, so that the ultra-orthodox scribes and Pharisees in all nations and religions may do no physical violence to that holy body. My brother and sister Theosophists, who belong to our sacred family, the Masters' family, go forth from this moment, each preparing the way of the Lord and working in all departments of reconstruction in the true Theosophical spirit. By prayer and holy works, force the Jagat Guni (I say it with all reverence) to come down very soon from the Hunālayan heights to save His orphaned humanity in this time of extreme crisis and insufferable travail, and "to enlighten the world with spiritual wisdom, striking the key-note of a new civilisation, gathering all the religions of the world under that supreme Teaching of His own".

